Tanner 838

THE MIRROR of Mans lyfe.

Plainely describing, What weake moulde we are made of: what miseries we are subiect vnto: howe vncertaine this life is: and what shal be our ende.

Englished by. H. Kirton.

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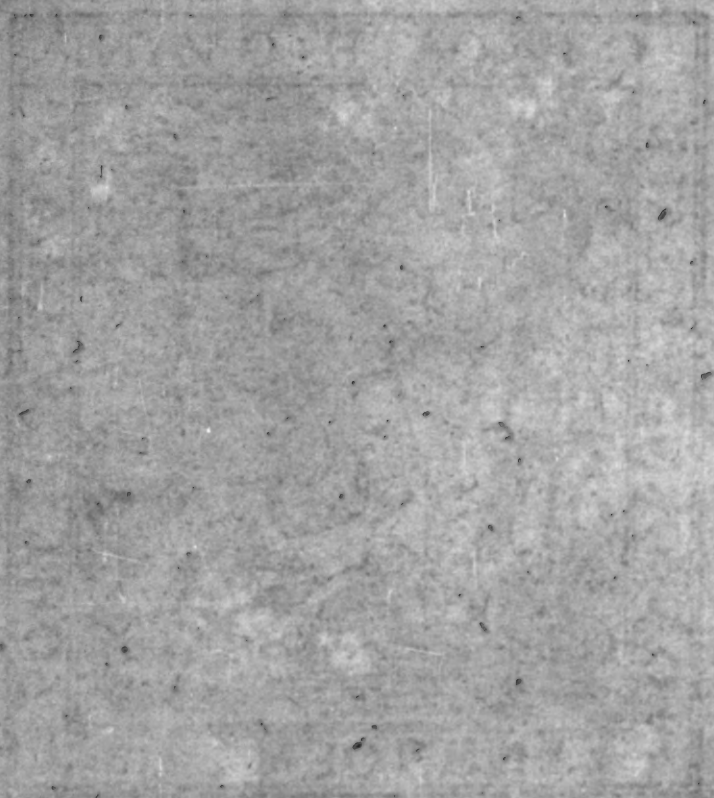

TO THE RIGHT

Honorable, and hys ſingular good Lady, the Lady Anne, Counteſſe of Pembroke, mother vnto the Honorable Lord Compton. H.K. vvisheth all honor and long lyfe.

TO auoyde the faulte of Ingratitude, amongſt the old Philoſophers beeyng accompted one of the greateſt: I thoughte it good (right Honourable) to dedicate this Booke vnto you, as a token or argument of my good wil, rather remembring, than requiting your bountifull curteſie. The which Booke was written aboue three hundred, and threeſcore yeares paſt, entituled The miſerie of Man. The contents whereof, if with deepe and due iudgemente we do conſider, wee ſhall eaſily finde great cauſe to make a rechleſſe account of all worldlye pompe and vanitie: and that for greate cauſe: For our life in hir firſte entrie into this world, is encoũtred with three capitall enimies, Paine, Care, and Sorow: Paine biddes the body battaile, Care continueth the

skirmish, and sorow giueth the victorie. It is a greeuous thing to behalde our firste entertainement so displeasantly entreated: wee lamente in the firste minute, and rewe to the laste moment. No sooner borne but straight bound hande and foote, and cast into the cradle as into a prison, where we lie long time fast fettered in the feebleneſſe of our owne fleshe. Then enter wee into the warres that holy Iob speaketh of, where he sayth: The life of man is but warfare. For there is no part of mans age that he passeth ouer, in the which he hath not some combate to fight. The first conflict whiche we are to endure, is infancy, in the which time we labour with the lacke of reason, and fighte with our owne folly, not knowing where we are, ne what wee are, ne whence, nor for what we come. Then after a time, we haue to striue with our handes and feete, vsing them to learne their duties. And in this conflicte wee doe continue vntill the age of seuen yeares, all the whiche time we are feeble, weake, and without iugemẽt or reason, not able to help our selues. These yeares ouerpassed, we warre vnder the feare of the rod, in spending time to learn some liberall science, or else some other machanicall arte, whereby wee may either aspire to some

high

high estate, or else procure our necessary sustenance. In the third parte of our age, we enter into a most perilous skirmish, fighting against the desires of the flesh, against fonde affections and vaine imaginations, whiche causeth the minde to be vnconstant, and to be caried away with sundry fancies. Fourthly, we haue to encounter with manhoode. In this warfare, we beare some countenaunce in the common wealth, ambitiously seeking after honour and estimation, and couetously affecting wealth and riches. To this age is incident the charge of wife and children, the maintenance of our family, and care of posteritie. After all these foloweth the mayne battayle whiche neuer taketh peace with vs, vntil our dying day. In this fielde we receiue many wounds which neuer can be cured: as bleared eyes, trembling hands, gouty feete, deafeares, wrinkled brows, leane cheekes, lothsome breath, baldnesse, corruption of stomacke, with many moe miseries infinite, which neuer rest to vanquish the body with furious assaults, ne to disquiet the minde with troublesome thoughts, and to wounde the conscience with the remembraunce of things past. And further more, such is the vnhappy lot of life, that all those things whiche we most

greedily desire, as honor, riches, and pleasures we leaue thē againe speedily, and in our greatest daungers, they do vs no good. Therefore the wise Philosopher, beeing demanded what was the greateſt thing in the worlde? aunswered, it was the valiaunte hearte of a man that could contemne and lightly esteeme the hygh and mighty things of the worlde. For honor and dignitie hath no assurance, and in Fortunes fauour is no stabilitie. Philip King of Macedone obteyned in one day three notable victories: After the whiche he is said to haue kneeled downe vpon the grounde, holding vp his handes vnto the Heauens, crying out in this wise: O Lady Fortune most vncertaine, O my happie destenies, I humbly beseech you, that after this greate honor and glory whiche you now haue giuen me, you would moderate and temper the troubles and afflictions which in time to come you wil lay vpon me. For commonly great prosperitie is a messenger to greeuous calamitie, and nothing in this life is certaine or sure. As Socrates affirmed when he sayde, that the certaineſt thing in this worlde was, that all things were vncertaine. It is written, that diuers Captaines came vnto Agesilaus, and requested him to walke vp vnto the

hill

hill called Olympus, where (sayde they) you shall see great wealthy Merchants, vttering a world of riches and pretious Iewels. His aunswere was this, if I could buy or sell, yea or exchange their sorowe for mirthe, sickneſſe for healthe, death for life, I woulde then goe thither, and spend all that I haue: but I see (quoth he) that the byers and sellers, yea and the very things themselues are condemned to dye and to perish. Wherefore neither the sighte of any thing, nor the obteining of any thing there, can better mine estate, or help me at the houre of deathe, when I must creepe into my graue. For although honor, wealth, and riches, beare great rule amongst men, yet they preuaile not against death. To verefie the same, I could wish (right Honorable) other testimonie, than the lamentable funerals of your louing daughter lately deceassed: of whome I will forbeare to speake much, least the greene memory may rufully renew your forepassed sorowes. In whom, whiles she was, what might be wished that she wanted? Shee was indued with all excellente gifies, as beautie, vertue, and fortune: Hir vertues were passing, and made hir comparable with with any of hir equals: Hir beautie was singular, and made hir most amiable.

The Ladie Compton.

VVhat greater fortune, than to be nobly borne and to liue in honor? Shee feared God, she loued hir Prince, shee hated vice, and followed vertue: she pitied the miserie of the afflicted, she releeued the necessitie of those that wanted: she was the daughter of true nobilitie, the mirror of all curtesie, the mistresse of all modestie. To be short, she did well and died well. Yet neither nobleneſſe of birth, nor yet the gifts of nature or Fortune, could keepe hir with vs, when death woulde haue hir. Thus you may see, how lothsome our life is, and how vncertaine the transitorie things of this worlde are. I holde him therefore moste wiseſt, that so liueth as though he shoulde alwayes die. There came one vnto Diogenes and sayde: O what a miserable thing it is to liue in this worlde: vnto whome he answered: my freend you are deceyued, for it is no misery for a man to liue, but it is a miserable thing for a man to liue euill. VVhose answeare wee shall finde moste true, when we shall bee called to make an account of our bailiwykes. For wee haue here no continuall mansion place: being made or created of two natures, whereof the one is mortall, and ruleth heere for a time, where fleshe and bloud beareth the sway: The other is celestiall, which gi-

giueth feeling, vnderstanding, and iudgement vnto the earthly or mortall substance: of the whiche if it be vndefiled in this life, they both shal inhabite the place of perpetual blisse, they shal receyue heauenly giftes and vertues, they shall accompany with Angels, they shal in a moment see from one ende of the worlde vnto the other, they shal penetrate the heauens and beholde the throne of Gods maiesty, where shall be suche ioy as no heart can thinke nor tonge expresse. And so crauing pardon for this my bolde attempte, I leaue you vnto the almighty, who alwayes in honour preserue your estate.

¶ A Table contayning *the effect of this present* Treatise.

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¶ THE MIRROR of mans lyfe.

The first Booke.

Of the misery of mankinde. Chap. first.

IF the prophet Ieremy who God blessed or sanctifyed in his mothers wombe, did crye oute and pronounce of himselfe these wordes: Why came I out of my mothers wombe to beholde wyth myne eyes the labour and sorowe of the world, and that my dayes shoulde be consumed in confusion? if (I say) that holye Prophet dyd speake thus of himselfe, what then shall I say, whom my mother hath brought forth in sinne? Truely I may well crye out, woe is mee: and wyth moste lamentable voyce may say, O mother why hast thou brought mee forth the chylde of bitternesse and sorowe? why did I not ende my dayes in my mothers wombe? wherefore did I not perishe Hiere. 20. Iob. 3.

rithe as soone as I came into the worlde? why was I receyued in my mothers lap, fedde and nourished with hir pappes, beeing borne to destruction, and to be the fode of fire? would to God the place of my creation had beene my graue, and the house of my euerlasting conception: For thē I shold haue bin as though I had not beene at all, transferred from byrth to burial. Who wil therfore giue a fountain of teares vnto mine eyes, that I may bewayle the miserable entrie or comming of man into this worlde? the faultie and guiltie proceeding of man in this his conuersation? and the damnable or dangerous departure of the soule of man from the bodye? I will therefore wyth teares consider and declare whereof man is made, what his doings are, and what perhappes shall become of hym after thys lyfe. Truelye man is made of earthe, conceyued in sinne, and borne to payne. Hee doeth commit in thys lyfe, wycked and shrewde turnes whiche bee not lawfull: soule and vncleane actes whiche bee not decent: and vaine things which are not expedient. Through hys wickednesse hee shal become fode to ỳ fire, meate for worms,

and

and a lumpe of putrifaction lothsome to behold. I will expound it more playnly. Man is made of dust, of clay, of ashes: he is cõceiued in the wanton desire of fleshly luste, in the heate of carnall appetyte, in the foule delight of leachery, and which is worse, in the spotte of sinne. Hee is borne a seruaunte to labour, feare, and sorowe: and (whiche is more miserable) a subiect to deathe. Hys doyngs are for the moste part, daungerous, whereby hee eyther offendeth God, hurteth hys neyghbours, or impayreth hym selfe. Hee practiseth vnseemely, and vnhoneste things, whereby hee procureth infamye, defileth hys conscience, and dishonesteth hymselfe. Hee occuppeth hym selfe in vayne thyngs, whereby hee doth neglecte matters of importaunce: hee doeth despise things whiche bee for his profitte, and nothing regardeth thynges whyche bee necessarye. Hee shall become chaffe to the fyre whyche alwayes doeth burne vnquenchablye: Hee shal be meate for the worme which alwayes doth gnawe and deuoure: and in fyne, hee shal be an immortall masse of putrifaction, heaped full of horror and lothsomnesse.

The doings of man.

what shal become of man.

Of the vile and base matter wherof man is made. Chap. 2.

GOD hath made man of the slyme of the earth, which is more base than be the other Elements, as it doth appeare by the second Chapter of *Genesis*. For hee made the Planettes and starres, of the fire: the blastes and windes he created of the ayre: the fishes and birdes of the water: but man and beasts hee did forme of the earth. Therefore if man do consider those things which bee made of water, hee shall finde his substance vile and base: if hee haue respecte to those lyuing things whiche are created of the ayre, hee shall acknowledge him selfe to be muche inferior: and if hee loke vpon those creatures which bee made of fyre, he shall iustly take himselfe most abiecte of all. Hee shall not compare him selfe with heauenly thyngs, neyther shal hee presume to preferre himself before earthly creatures, for that hee findeth his owne substance not farre differing from the sauage or brute beastes, & shal acknowledge himselfe like vnto them. For wee euidently see the death of men and beastes is all one, the condition of them both is equal, and man can doe no more than the beast in this

Gen. 2

Ecclesiast. 2. Booke of the Preacher.

this respecte: they be made of earth, and they doe bothe returne agayne into earth. These be the wordes of the wyse Kyng *Salomon*. Wherefore to conclude, what other thyng is man, but clay and ashes? Herevppon doth man saye vnto God. Remember I beseeche the O Lord, that thou hast made mee lyke claye, and wilt reduce mee into dust. And herevppon doth God say again vnto man, thou arte dust, and shalt returne again into dust. I am compared (saith holy *Iob*) to clay, and likened to embers and ashes. Clay is made of water and dust, both of them remainyng, but ashes are made of wood and fyre, both of them consuming or decaying. The mystery is manifest, but to be declared more playner in another place. Wherefore then doest thou waxe proude or insolent O thou clay? or why doest thou extoll & magnifie thy selfe O thou dusse? and wherevpon mayest thou boaste, beyng nothing but ashes?

Man is claye and ashes.

Iob 10.

Gen. 3
Iob 3

The corruption of mans Conception. Chap 3.

Thou mayest perhappes refute these former reasons after this superficiall sorte,

saying, that Adam was made of the slime of the earth, and that thy being is from the seede of man. True it is thou sayest: but yet was Adam made of a pure and maidenlye earth, and thou arte created of an vncleane and corrupte seede. And who can make hym cleane whiche is conceyued of an adultred and defiled seede? or what is man that hee shoulde seeme pure and vndefyled, and that being borne of a woman he shuld appeare iuste? For beholde (sayeth the Prophet Dauid) I am conceyued in wickednesse, and my mother hath brought me forthe in sinne: Not in one synne onely, nor in one kynde of offence, but in a multitude of iniquities: That is to saye, in the iniquities and synnes of others. For Conception is of two sortes. The one is of seedes: and the other of natures. The former conception is to bee vnderstanded, in offences personally committed: the seconde is, in offences contracted or taken by others. The parentes doe commit offence in the former conception: and the children doe incurre offence in the seconde. For who knoweth not ẏ carnal knowledge (although it be in mariage) cã not be had wout ẏ motion

Man is made of vncleane seede Iob. 14.

Psal. 50.

Conception of two sortes.

tion of the flesshe, without the heat of carnall desire, and without ẏ foule delight of wanton lust. Whereby the seedes conceiued are adulterate, defiled & corrupt: Of the whiche the soule or lyfe at ẏ length poured into the body, doth gather the spot of sin, the blemish of offence, and the corruption of iniquitie, lyke as an euill seasoned vessell poysoneth good liquor, or as that which is vncleane defileth the contrary. For the soule of man hath three naturall operations or vertues. The firste is, the vse of reason, to the ende it maye discerne good from euill. The seconde is an aptenesse or inclynation to dislyke, that thereby it may shunne or declyne from that whiche is euyll. The thyrde is a disposition or pronenesse to affecte, that thereby it may desire and lyke that which is good. These three effectes or vertues are in man from his byrthe, greatly altered and obscured by three cõtrary vices. For the vse of reasõ is miscaried by ignorãce, ẏ it cãnot discerne the good from the euill. The inclination to dislike or to be offended with that which is euill, is headlong hurled downe by the fury of anger, which causeth the refusall ofrentimes of that whiche is good: And the

The vertues of the soule.

affection to couet or desire ỹ which is good, is wholy ouerthrowne through the desire of euill. The first of these vertues or operatiõs bringeth forth offence, which consisteth in omitting, & in Latine is called *Delictum*, The last bringeth forthe sinne or trespasse, whiche doth consiste in committing, and in Latin is called *Peccatũ*. The third (meane betwixte them both) bryngeth forthe bothe *Delictum* and *Peccatum*. For this worde *Delictum* signifieth nothing else but to omit that which ought to be done: and this word *Peccatum* doeth impoꝛte the doing of that which ought not to be done. These three vices do spring through the corruption of our flesh. For in the carnall acquaintance betwixt man and woman, the deepe consideration and force of reason is couered and suppꝛest, and in steed therof ignorãce taketh place: the flame of fleshly delight is kindled, whereby hir fury more increaseth: the greate desire of pleasure is satiate, by the which cõcupiscence is engendred. This is the Tyrãnie of the flesh, the lawe of the members, the nourishment and inflamation of sinne, the languishing and feblenesse of nature, and the forde of deathe. No man is borne with-

Delictum.

Peccatum.

The nourishment of sinne.

out it: which if at anye time wee happilye passe ouer, not yelding therevnto, yet doeth hir force alwayes remaine actuallye grafted in our flesh: for if wee shall say wee haue no sinne, we deceyue our selues, and the truth is not in vs. O grieuous necessitie, and vnfortunate estate of man, before we can sinne we are fastned and straight linked to sinne: And before wee can offende, wee are bounde with offence. By one man sinne entred into the world (saith Saint Paule) & through sinne deathe hath gone ouer all men. Dyd not our fathers eate the bitter grape (saye the Prophets) and are not the teeth of their children set on edge therewith?

1. Iohn. 1.

Rom. 5.

Hier. 31. Ezech. 18.

Of the feeblenesse and weaknesse of the yong infant. Chap. 4

WHye then is lighte giuen to thys poore wretche, and lyfe to them whiche lyue in bitternesse of the soule? happye are they whiche dyed before they were borne, feeling death before they knewe what life is. For some come into this world so deformed and mõstrous, that they seem rather to be abhominations than men: for whom peraduenture it had bene better prouided, if they had

Monstrous children.

neuer come in sight, by cause they are sette forth to be beholden as monsters. For many of them are borne dismembred and corrupte in their senses, to the heauinesse and sorow of their friendes, to the ignominie of their parentes, and to the rebuke of their kinsfolkes. To what end should I speake this particularly of some, seeing that generally wee bee all borne impotent, wythout knowledge, without speech, and without strength? We come into this worlde lamenting, feeblye, faint, differing very little from brute beasts, yea in worse case than they bee in many respectes. For they allwne as they come forth, doe by and by march and go forwards, and we can not only go vpright vpon our feete, but being crooked are not able to creepe with our hands.

The imbecillitie of all infantes & yong children.

Of the paine of the childes byrth and of his pitifull crying out. Chap. 5.

WEe be all borne yelling and crying, to the ende we may expresse our miserie. For the man childe newly borne cryeth, A: the female E: so that all cry, A: or E: which commeth from Eua. And what is Eua, but asmuch to say as Hea, Ha: which importeth alas, or fye vpon me. For these wordes bee both

What this worde Eua doth signifye.

both Interiections of him that soroweth or lamenteth, expressing the greatenesse of hys griefe. Herevppon our first mother before hir sin committed in Paradise, was called *virago*, but after she had sinned, she well deserued to bee named *Eua*: at the whyche tyme shee heard God saye vnto hir: Thou shalt bring forth thy chylde in payne and sorow. For there is no payne lyke to the griefe of a woman labouring wyth childe. Wherfore Rachel through ỹ exceeding greate paine of trauail with hir childe departing out of this life, on hir death bed named hir son *Benoni*, which is as much to say as ỹ child of sorow and pain. The wife of *Phinees* through sodaine pangs cõming vppon hir was deliuered of a child & both of them dyed as it were at an instãt, yet in ỹ very point of hir death she called hir child *Icabod*: which is to say the childe of noblesse. But as he which escaped after shipwrack is glad, so the womã when she is in trauel is sad, but after shee is deliuered, remembreth no more hir pain, for ioy ỹ there is broughte forth a reasonable creature into ỹ world. Thẽ to conclude, she cõceiueth hir child in vncleanesse, she bringeth it forth wyth heauinesse and sorowe. Gen. 3. Gen. 35. 1. Reg. 4. Iohn. 16.

shee

The miſerye of the woman that bringeth forth chylde.

ſhee nouriſheth it with anguiſhe and paine, ſhee keepeth it wyth continuall care and feare.

Of the nakednesſe of man. Chap. 6.

Preacher. 5. NAked commeth hee out of his mothers wombe into this worlde, and naked ſhall he returne againe from hence: he commeth poore and ſhall returne agayne poore:

Iob. 1. For I came naked oute of my mothers wombe (ſaith Iob) and out of this worlde I ſhall returne naked agayne: we broughte

2. Tim. 6. nothing (doubtleſſe) into this worlde, bycauſe wee can take nothing with vs oute of it. If anye man goe oute of the worlde clothed, lette him conſider what kynde of apparell he broughte into it, whyche willingly I will paſſe ouer, as a thyng vndecent to bee ſpoken, and vnſeemely to bee heard.

What fruite man bringeth forth. Chap. 7

O Moſte vile, vnworthye and miſerable condition of man: O vnſeemelye and wretched eſtate. Search out diligently and

make

make serious inquisition of the hearbes and trees: they do of themselues bring forth flowers boughes, and fruites, and thou miserable wretch bringest forth nittes, lyce, and wormes: They doe of their owne nature yelde oyle, wyne, and balme, but thou vtterest things displeasant and odious: they do send forth from them sweete and pleasante odours, thou lothsome and vnsauery smels: such as the tree is, such is the fruite, for an euil tree can not bring forth good fruite. And what is man according to his forme, but a certaine tree turned vpside downe? whose rootes be the hears, whose trunke is the head with the necke, whose stock is the brest with the belly, the braunches be the armes wyth the legges, the leaues be the fingers with ỹ ioyntes. This is the leafe which is tosse with euery winde, this is the tree that is ouerthrowen with euery blast, and this is the stubble which is dryed vp with the sunne.

The fruites of herbes and trees.

Mat. 3

Mark. 8

A mā is a tree turned vpside downe.

Iob. 13.

Of the incommodities of old age and shortnesse of lyfe. Chap 8.

IN the first beginning of mans estate, we reade that men liued nine hundreth yeares and more: but the life of man declining

ning by little and little, God sayd vnto
Gen.6. Noe, my spirite or breath shal not remain alwayes in man, for ỳ he is flesshe, & his dayes shal bee an hundred & twenty yeares: which may be vnderstode as well of the terme of mans life, as of ỳ space of his repẽtance. For since that time forwards, we seldome read ỳ man liued longer: but when mans life was cut shorter, ỳ Psalmist sayde: The dayes &
Psal.89. tyme of our life and yeres, do consist in the very number of seuẽtie yeres, but if through the powers and forces of nature, they be cõtinued to the number of four score yeres, yet that time is but of more labour and sorow.
Iob.10. Shal not the smal nũber of my dayes (saith Job) be ended in a short time: our days passe
Ibidem.9.&.7. & Esa.38. ouer more swift than the web which is cut off by the weauer. A man born of a woman
Ibidem.14. liueth but a shorte time, and is replenished with many miseries, whiche flourisheth for a tyme, and vanisheth away againe, euen as a floure: he also flyeth away like a shadowe, and doeth neuer continew in one estate. Fewe men nowe adayes doe come to
The infirmities of the old man. the terme of fortye yeares, but more fewer do attaine vnto the age of three score yeres. If one procede forward & come to old age,

his

his hart is by & by afflicted and tormented, his head is shaken and tost, his spirites wax faint and weake, his breathe yeldeth a lothsome ayre, his face becommeth wrinkled, his stature beginneth to be crooked, his sight fayleth him, his ioyntes weaken, his nose runneth, his heares fall off, his handes tremble and shake, hys teeth waxe rotten, hys eares become deafe, his vertue and strength doth vanishe and decaye. The olde man is sone provoked and styred to wrath, and hardly and wyth much adoe he is reconciled agayne to reason. Hee is quicke of beleefe, and slowly brought from it: he is ful of suspition & cõplaints: he is for ỹ most part sad, & seldom mery: he is neare & couetous: he is swift to speake, but slow to heare: he praiseth his old acquaintãce, & despiseth his new friendes. He doth reprehende that which is present, and commendeth that which is past: he sigheth and is carefull: hee is dull and impotent. Heare what the Poet sayth: Many incommodities besette an olde man on euery syde. But let neyther old men boaste of them selues agaynste yong men, nor yet let not yong men become insolent agaynst olde men: for what wee be,

the

the olde man in times paste was, and what he now is, the very same in time to come if life long last, shal we bee.

Of the labour of mortall men. Chap. 9.

Iob. 5. The byrde is created to flye, and man is borne to labour: all his dayes bee full of paynes, care and miserie, neyther doeth his minde reste in the night. And what is this else, but vanitie? there is no man vnder the sun without labour or trouble, no man vnder the moone without some want or defecte, no none at any time without vanytie. Time through delay is the worker of al changeable things. Vanity of vanities, and all is but vanity sayeth the wise man

Ecclesiast. 1 The booke of the preacher. O how diuers be the studyes and affections of men? how disagreeing or vnlike be their exercises? And yet one ende is due vnto them all, and the selfe same effecte, labour, and affliction of the spirite is incident vnto them al. There is great labour and exercise (saith the wise man) ordayned for all men, and a heauy yoke is layde vppon the children of *Adam*, from the day that they come forth of their mothers wombe, vntil the day of their

Ecclesiast. 4 The booke of Jesus sonne of Siracke.

burial

buriall in the mother of all men.

Of the studies of wise men. Chap. 10.

LEt the wise men searche, and curiously enquire the altitude or heigth of the heauēs, the bredth of the earth, the depth of the Sea, let them seuerally dispute of euery one of these a part, let them diligently consider of them al, let them alwayes learn or teach, and what shall they finde or reape of thys theyr exercise, but labor, sorow, and disquiet of the mind? He knewe this by experience which sayd, I gaue and applyed my mind, that I might knowe wisedome and learning, errors and foolishnesse, and I founde it was nothing els but labor, and affliction of the minde: for where much wisdome is, ther is also great trauell, and warres of ẏ wits: and the man that seeketh to attaine knowledge, procureth to him self greefe and care. For although hee whiche seeketh out those things, muste of necessitie giue himselfe to muche watching, great diligence, and continuall payns: yet is there scarcely any one thing so base or vile, or any thing so easie to be knowen, which man maye fully vnder-

Ecclesiast. 1. Booke of the Preacher.

stande, and assuredly conceiue: vnlesse perhappes this one thing he may perfitly learn and knowe, that there is nothing absolutely knowne vnto man, notwythstandyng his great and forcible argumentes grounded vppon probable reasons. Yea farthermore, the corrupte bodye afflicteth the mynde: and thys earthlye habitation or mansion house keepeth downe the diuine sense or vnderstanding, which pondereth and museth vppon manye things. Heare Solomon vpon this matter. All thyngs (sayth hee) be harde, man can not declare and expresse them in wordes. And in an other place. There is a man (saith he) which taketh no rest day nor night, and yet can he fynde out no reason of the workes of God, yea howe muche more hee shall labour to seeke the knowledge of them, so muche the lesse shall hee fynde. They therefore doe sone faynte, whiche endeuour to aspire to the greate secrecies, which are onely reserued to the secret-scrutinie of the diuine maiestie: Bycause man therby should become proude and loftie, and by the hidden misterye of his workes God shall bee glorified. For hee which doeth carefullye seeke to atchieue

Nothing to man is perfitly knowen.

Sapient. 9.

Ecclesiast. 1. Booke of the Preacher.

Preacher. 8.

Psal. 63

Pro. 25

chieue to ỹ mightines of gods maiestie, shall be ouerthrown through ỹ mighty power of his glory, bycause the more mã vnderstandeth, the more he doubteth: & he which thinketh himselfe wisest is most foole, and most deceyued. Therfore it is a part of wisedome or knowledge, for a man to vnderstand that he is ignorant: for God hath made man vpright, and man hath incombred and wrapped himself in many and infinite questions. Preacher. 7.

Of the diuers studies of men. Chap. 11.

MOrtal men make their waies through hedges and by-pathes: they clime high mountaines, and surmounte the great hils: they trauaile ouer rockes: they march ouer the steepe Alpes: they enter into Caues: they sounde the deapthe of the Sea: they searche the bowells of the earthe, and sifte the verye Centre thereof: they wander in the wildernesse and solitarye places of the woodes: they hazarde themselues in deserts and vnknowen corners: they caste themselues into the daunger of wyndes, fallings of houses, Castels & Towers, and of slipping downe headlong from vprighte

what paines & daungers men sustaine to become rich

and steepe place, they make them selues subiect to stormes and greate tempestes, to shoures, thunders, lightning, floudes, and earthquakes: They trie out mettalles, and coyne them, they graue stones and polishe them, they cutte and hewe down woodes, they weaue & wind webbes to make cloth. they measure out garments and sow them together, they builde houses, make gardens, till and manure the fields, plant vineyards, heate ouens, set vppe milles, they fishe, they foule, they hunte and hauke, they study and inuente newe deuises, they consult and ordayne, they complayne & striue, they robbe and steale, they make marchandise and deceyue one another, they braule, contend and fight, and an infinite number of suche lyke things they practise, to the ende they maye scrape wealth togither, and heape vp riches, that they may multiply theyr gaines, encrease their profites, obtayne honors, aduance their dignities, enlarge their possessions and authoritye: And all these are but troubles, trauels, vexations and afflictions of the mynde. If they hardly beleeue me, let them giue credite to the wise kyng: I haue (sayth he) extolled & magnified my workes:

Preacher. 2.

I haue builded houſes, and planted vine-yards: I haue made gardens, and orchards, I haue ſowen and planted in them all kind of trees: I haue made pondes and ditches for water, to comforte my lively yong trees when they budde and ſpring oute: I haue poſſeſſed bondmen, and handmaydes, and haue hadde a greate familie: I haue hadde greate heardes of beaſtes, and greate flockes of ſheepe, yea more than al the other Kings whiche raigned before mee in Jeruſalem: I gathered and heaped vppe golde and ſiluer, and the riches of Kings and prouinces: I ordeyned for my pleaſure ſingyng men and ſinging women, and the delicate recreations that might be had for the children of men. I made cuppes and flagons of ſiluer and golde to put wine into, and I did exceede in riches all the Kyngs that were before mee in Jeruſalem. But when I turned my ſelfe backe, and beheld thoſe things which my hands had made, and conſidered my paines in the whiche vainly I had trauelled and ſweat, I did ſee in them all nothyng elſe but vanitie, and affliction of the minde, and that there was nothing permanent vnder the Sunne.

Of diuers griefes and sorowes of mankinde. Chap. 12.

O What sorowe and anguishe of minde doeth vexe mortal men? Thought consumeth them, pensiuenesse doth possesse thē, heauinesse harmeth them, feare putteth thē out of comforte, tremblyng moueth all the partes of them, horror depryueth them of their perfecte senses, terror doeth afflict them, sadnesse doeth trouble them, and trouble doeth make them sadde and heauye. The poore, and the riche: the seruaunte and the mayster: the maried and the single man: to conclude, the good and bad be all tormented with worldly vexations, and are all tosse wyth worldly tempestes. Beleeue in this a maister that hathe tryed it: If I shall bee wicked (saith Iob) then woe vnto mee: if I shall bee iuste and vpright, I shall not lifte vppe my heade beyng burdened and ouercharged with affliction and miserye. Iob. 10.

The misery of the poore and riche. Chap. 13.

THe poore are prest with famine, suppresst with sorrow, oppresst with thirst, colde, and

and needinesse. They be nothyng esteemed, they consume and pine away, they be despised and discomforted. O howe miserable is the condycion of hym that beggeth. For to aske for Gods sake, hee is abashed through shame: and if he doeth not aske, he is pained and pineth away through neede. And therefore is he constrained by meere necessitie, to begge. He doth accuse and fynde fault with God, as that he were vnrighteous, and partiall: for so much as he did not deuyde these worldly thinges equally. Hee blameth his neighboure as wicked and vnmercyfull, for that he doeth not fully and sufficiently succour his neede. He doth fret and fume, murmureth, and curseth. Marke what the wise man sayth vpon thys. It is better (saith he) for a man to dye, than to stand in need. The poore man shall be odious euen to his neighbour. All the dayes of the poore bee euill and miserable, yea verelye hys owne bretherne oftentymes doe shunne hym, hys friendes loathe him, his ennimyes laughe at hym. And therefore vppon greate cause the Poet sayth: Whilest fortune doeth fauour thee, thou shalte fynde manye friendes, but if woe doe bewitche thee, thou shalte bee lefte

Booke of Iesus. 4.

Ouid.

alone. Mute vpon this shamefull worldly consideration: that the person of a man shoulde bee esteemed accoʒding to hys foʒtune, whereas in deede, the gifts of foʒtune ought rather to be esteemed accoʒding to the gwdnesse of the person that dothe possesse them. But suche is the iniquitie of tyme, that a man is taken to be so gwd as hee is riche, and so euill as hee is pwʒe, whereas in deede, eache man oughte rather to bee thought so riche as he is gwd, and so pwʒe as hee is euill. The riche man is ouerthʒowen thʒoughe his abundance, hee is caried away by vayne glozy, and thʒough the confidence that he hath in his welth, hee bʒaggeth and boasteth: being pwft vp wyth pʒide, he runneth at hys pleasure, and falleth into that whyche is vnlawfull. But those thinges truelye whych were his delights and causes of offences, shall bee eftsones made the instrumentes of his tozmentes. The labour in getting, the feare in possessing, and the sozrow in losing, doth alwayes trouble and disquiet his mind. Foʒ where thy treasure is (saith Chʒist) there is thy hart.

The miserye of the riche man.

Preacher. 5.

Math. 6.

The

The miseries of Seruantes and Masters. Chap. 14.

The miserie of seruantes.

THe seruante or bondeman is vexed and wearied about the prouision of his maisters necessaries, with watching and carying of things from place to place: he is beaten with stripes, and spoyled of his wealth. If he haue no riches, his labour must make a peinful purchase: if he haue ought, he is cõpelled to spende it at his maysters pleasure. The offence of the master, is the peine of the seruant: the offence of the seruãt, turneth to the pray of his mayster. For as the Poete saith. Wherein soeuer the rulers do amisse, the poore subiects feele the smart. The wilde asse in the wilderneſſe is the game or praye for the Lion: euen so is the poore man the pray for the riche. O extreame condicion of bondage. Nature hathe broughte forth all men free, but fortune hath made slaues and bondmen. The bondman is forced to suffer, and no man is permitted to take compassion vppon hym: hee is compelled to weepe, waile, and to be sorrowfull, and no man is suffered to be sory with him: so is he

Horace.

Booke of Iesus. 13.

Men of warr.

not his owne man, and in his miseries sorroweth comfortlesse. The martiall mindes lyue in myserable moodes: for besydes the great paines they endure, and the continual daungers they stande in, they make theyr onely felicitie of other mens miserye: and it is an odious thyng to liue vppon the spoyle of an other. The cruell mayster lyueth alwayes in feare, least the treason of hys seruantes shorten hys dayes. If he be gentle, then hys familiaritie breedeth contempte: feare then dothe bere hym if hee bee seuere: and contempte setteth hym at nought if hee be curteous: For crueltie getteth hatred, and contempt followeth familiaritie. Furthermore, familiar care causeth wecrinesse, and priuate regarde bringeth griefe. Wherfore it behoueth a man to be readye and wel fenced on euery syde, that he may beware and take heede before hand, of the ambushes and the craftie fetches or deceytes of the malitious and enuious men, whereby hee may repell and put awaye the iniuryes of those whyche assaulte him, to the ouerthrowe of hys enimies, and to be able to defende hys neyghbors, and protect his countrey men: For one daye is not satisfied in hir malice

The miserye of the Master

towardes

towardes man in this lyfe, but she bringeth forth labours and sorrowes for an other: and one nyghte doeth shewe and declare knowledge to another. Wee therefore do leade oure dayes in trauell, and passe ouer many nightes without sleepe.

The miserye of the maried and vnmaried man. Chap. 15.

SO deepely rooted is lecherous lust in the flesh of man, that if it be possyble for fyre not to burne, it is possible for man not to luste. For howsoeuer the flesh shall bee kepte vnder, yet shall not that vnquiet Iebusite bee dryuen out or conquered. For although thou rebuke nature neuer so much, yet will shee returne agayne. All men doe not vnderstande this saying, or obtaine this grace, but hee whiche can conceiue or comprehende it, (saith oure Lorde) lette hym. Wherevppon when GOD gaue commaundement vnto *Moses* and *Aaron* for the ordering of the holy garmentes, and of the apparellyng of theyr children, hee did not onely gyue commaundement for the couering of the thighes, but willed them to vse linnen

The concupiscence of the flesh that troubleth vnmaried men.

Math. 19.

Exod. 21.

linnen sloppes to couer their priuities, when they shoulde enter into the Tabernacle of witnesse. The Apostle also sayth to those which be maried, Do not defraud one another, vnlesse it be perhappes by consent for a time, that you may be more feruent in praier, and afterwardes retourne agayne vnto the same, lest ỹ Sathã tempt you through incontinency: For it is better for a man to marrie, than to burne. For ỹ Angell of Sathan, with suttle deuises continually prouoking lewde liking, doth alwayes warre and fighte with maidenly chastitie and manlye constancie: He kindleth the fire of nature with the blast of fraile suggestion: He also layeth matter before vs, to worke our lewde lusts: He fighteth a combat with vs, casting before oure eyes the glorious shape of some gallant dame, whereby the feeble minde is secretely sauced with amorous desires, and the body made prone to perdition: He changeth oure affections daily with the sighte of sundry pleasante shapes. Let King Dauid suffise for example, who in the after noone walking in his Princely palaice, beholding Bersabe washyng hirselfe on the other side, sent for hir, toke hir and slepte with hir, for

1. Corin. 7.

The suggestion of the deuill.

2. Reg. 11.

shee

she was exceeding faire and beautifull. But the maried man is carefull for those things which belõg to hys wife and family, and is deuided in him selfe. For diuers cares draweth him sundry waies, & sundry thoughts disquiet his troubled mynde. The feare of euil fortune doth vexe him, the losse of welth doth torment hym, and the charge of householde doth deuide him diuersly. For all hys studye is howe to maintaine hys wife, to procure things necessary for his childrẽ, and to discharge the hire of his seruaunts. And therfore most truely is it sayd, that such mẽ haue the troubles and cares of the flesh. His wife desireth to haue pretious ornamentes and riche iewelles, shee craueth diuers sutes of gorgious and sumptuous apparell, and sundry parcels of householde stuffe: yea and oftentimes the wiues furniture doth excede the reuenewe of hir husbands lands. But if she be denied what she demaũdeth, thẽ doth shee mourne and sighe day and night, shee frowneth and murmureth, she chatteth and checketh, with greeuous complaintes of hir husbands ingratitude, wythout ceasing. There be three things (saith Salomõ) whiche doe not permitte a man to tarrie in hys house

1. Corin. The miserie of the married men.

Proue. 27.

house, that is, a smoky chimney, a dropping roufe, and a shrewde wife. Often times she sayeth vnto hir husbande, such a mans wife goeth gorgeously and finely apparelled, and is esteemed and much made of by euery one: but I poore wretche, all alone, am nothing regarded amongst my neighbours: I am contemned and dispised of euery one. She onlye will bee loued and prayed: she thinketh the good countenaunce shewed vnto an other, to procure hatred vnto hir: and shee surmiseth the commendation of an other, to be for hir disgraces. All that she loueth, must be lyked of, and all that shee hateth must be disliked: she wil be mistresse, and cannot bee maistred: she may not abide to serue as a subiect, but she must rule as a gouernour: shee will seeme experte in all things, and wyll shewe hir selfe ignorannt in nothing. If she be fayre, she is soone beloued of others: if shee be foule, she is not hastily desired. But it is a hard matter to keepe that whiche is beloued of manye, and it is a greeke to possesse that which no man esteemeth. Some men allure hir by the comelynesse of hir personage: some gayne victory by policie: some do moue affection by merrye conceytes, or

pleasant

pleasant deuises: other some doe winne good wyll through liberalitie: and needes muste there be some breache, where the batterie is layde on euerye side. The goodnesse of the Horse, the Asse, the garment, the bedde, the potte, and also the pitcher, are firste tryed and after bought: but the manners or conditions of a woman are hardly knowen, least misliking growe before mariage. But after mariage whatsoeuer befall hir, be shee foule or faire, wise or foolish, patiēt or proud, lothsome or handsome, she can not be separate, but onely for adultrie. Yea neyther can the man which putteth away his wife for this cause marrie an other, neyther yet can the wife put so away, take an other husbande. For whosoeuer shall forsake his wife vnlesse it be for adultrye, gyueth hyr occasyon to committe adultrye: and hee whiche doeth marrie hyr that is dismissed for adulterie, doeth also committe adulterie. If the wife shall goe from hir husbande for thys cause (sayeth the Apostle) shee oughte eyther to remayne vnmarryed, or else bee reconciled to hir husbande agayne. Mat 5 1. Corin:

There-

Therefore the burthen of wedlocke is greeuous. For as (Salomon sayth) he is foolishe and vnwise which keepeth his wife being an adultresse: and he is the patron of his wiues dishonesty, which doth cloake hir crime. If then a man put away his wife being an adultresse, hee is punished wythout his faulte, for that hee must so long as shee lyueth, remayne chast. And therefore Christes disciples sayde, If a mans condition and case be suche with hys wife, it is better for man not to marrie. For no man can wel brooke a mate in loue: and who so euer is the subiect of iealosie, is the slaue of suspition. Yea and although the Scripture doth affirme, that man and wife shall bee two in one flesche, yet besides that, the verye loue of the husbande it selfe, doth cause him to be impatient of partners.

Prou. 18.

Math 19.

Of the miserie of good & euil men. Chap. 16

There is no cause (sayth the Lorde) wherefore the vngodly should reioyce: for looke by what partes man doth sinne, in the same shal he bee tormented. For the worme of conscience shall neuer dye, and the

Esay. 48 & 57. The misery of euilmen.

the fyre of reason shall neuer be put out. I did see (sayth Job) those which wroughte iniquitie, and did sowe and reape their own sorowe, I did see them (saith he) perish with the blast of gods mouth, and with ye breath of hys wrath I saw them consumed. Pride puffeth vs vp, and causeth vs to forget our selues: Enuye doeth inwardly consume vs, and dryeth vp our bloud: Couetousnesse pricketh vs to euil: anger or rage suppresseth reason: Glothe restempereth the body: and Leachery weme: hth the same: Lying doeth bynde vs to answere: and manslaughter defileth vs and cryeth for vengeaunce. Euen so lykewise, the rest of monstrous and horrible sinnes, with the delights that men take therein, are as instruments for God to punish sinne. The malitious or enuious man (saith the Poet) withereth away at the prosperous estate of an other. And the Tirants of *Sicil* neuer founde greater torment than malice hir self. Vice (sayth the Apostle) corrupteth nature. Therfore ye wicked men saith he, vanished away in their owne imaginations, and their foolish mindes and heartes were blynded and darkened: wherefore God did suffer them to folowe the desires of their

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Rom: 1.
Ibidem:

owne heartes in all vncleanlinesse, to the ende they shoulde bee iniurious vnto themselues, and afflict theyr owne bodyes. And as they haue forsaken to knowe God, euen so God hathe deliuered them into a reprobate and wicked meanyng, that they may doe those thinges whiche bee not conuenient. But they whiche doe liue godly in our sauiour Christ, doe suffer persecution. For the holy men & such as be now saynts in heauen, haue sustayned [illegible] & stripes, yea moreouer haue prou[illegible] and imprysonment, of the whiche some were stoned to death, some cut in peeces, some tempted and proued what they would doe, and at the last were put to death with the sword for our Lordes sake. They wente aboute in the worlde in Sheepe skinnes, in Goates peltes, needy and poore, troubled in theyr mindes, and muche afflicted, whome the worlde was not worthy of. They wandered in the desertes and wildernesse, amongst the mountaynes, and in dennes and caues vnder the earth. They were in the daunger of fluddes and waters, in ieopardy of theeues, in greate perill through theyr owne stocke and parentage, in feare of

bidem.

2. Tim. 3.

The miserie of good men.

Hebr. 11.

2. Cor. 11

of the Gentiles, of Infidels, and of false brethern. They trauayled in payne and sorow, in muche watching, in hunger and thyrst, in many vexations and perplexities, in colde and nakednesse. For the iuste man doth deny and forsake himselfe, crucifying his members with the vices and imperfections thereof, that the worlde may be crucified in him, & he in the worlde. He knoweth that he hath no sure nor continuall abode in this life, but dothe seeke to enioye the euerlasting Citie to come: hee sustayned this worlde as a banishment: and his soule is closed vp in his body as a prison. I am (saith he) a strãge pylgrime vppon the earthe, and as a forreyner, euen as all my Forefathers and elders haue bene. Sutter mee that I may bee refreshed before I goe from hence, and before I shall become nothyng. Alas that my banishment and dwellyng heere in this worlde is prolonged. I haue continued long with those that haue theyr mãsions amongst the harde Cedar trees, and my soule hath bene a straunge inhabitant with them very long. Who is sicke and feeble, and I not sicke? Who is weake

Ibidem. Luke. 9. Gal. 6. Hier. 13. Psalm. 118. Psalm. 119. Ibidem 2. Cor. 11.

and I not troubled. For the very offences & sinnes of brethern and neighbours, be grieuous to those whiche be iust men.

Of the enimies of mán. Chap. 17.

Iob. 1. The lyfe of man is nothing else but warfare vppon the earth. Is it not a warfare in deede, whereas many kynde of enmies lie in wayte on euery side, that they may take, persecute, & kill vs? as the Deuil, the World, Mankind it selfe, and the Flesh. The Deuill with vices and fleshly desires: man togither with beastes, and other creatures: the world with the elements: the flesh with sensualities. For the flesh lusteth contrary to the spirite, and the spirite contrary to the flesh. Yea we haue not only a combat against flesh and bloud, but also against the spiritual authors of wickednesse, whiche be in the ayre, and against the Lordes and rulers of darkenesse. For your aduersary the Deuil (saith saint Peter) goeth about like a roring Lyon, seeking whome hee may deuour. The firy darts of our wicked enimies are alwayes kindled against vs. Death entreth in by the windowes, the eye doeth rob

Foure enimies of man: the deuill, the world, the flesh, and the minde it self.

Gal. 5.

Ephes. 6.

1. Peter. 5. 1.

and

and spoyle the soule, the whole world doeth fight against vs vnwise men, for one natiō warreth against an other, and great earthquakes are in diuers places, pestilence and hungers, terrors and tempestes commeth downe amongst vs from the heauens. The earth bringeth forth thornes & thistles: the water bringeth forth inundatiōs and fluds: the ayre sendeth vppon vs stormes, thunders, lightnings, and terrible fyrie sightes. The earth (sayeth God to Adam) shall bee cursed in thy labour, it shall yeeld vnto thee thornes and thistles, & in the sweete of thy browes thou shalt eate thy bread, vntil thou doest returne againe into the earth. The wilde boze of the woodes doth lie in wayte for to deuour vs, and euery wilde beast seeketh our destructiō. The Woulf, the Bear, the Lybard, the Lion, the Tygar, and the wilde Asse: the Crocodile, the Grife, the Serpent, the Snake, the Basiliske, the venimous worme called Aspis, the Dragon, the Cereastes, the Scorpion, and the Viper: also Mittes, Lyce, Emattes, Fleas, Gnattes, and Flyes, Horsettes, and Waspes, Fishes and Foules, all these I say, do lye in wayte to make a pray of our persons. For wee

Gen. 5.

Psalm. 79.

Hier. 5.

Hurtful beastes enemies to mankinde.

which in the beginning were created to beare rule ouer the fishes of the Sea, and Foules of the ayre, and ouer all liuing things which moue vppon the earth, are nowe become a pray for them to feede vpon. For it is written, I will set the teeth of beasts vpon them.

Gen.3
Deut.22
Ibidem.30

The lamentation of the soule beyng in prison. Chap.18.

O Unhappy and wretched creature that I am, who will deliuer mee from the torment of this earthly body? Beholde the lamentation of the silly soule, which would fayne bee discharged out of prison. Whereof the Psalmist sayth thus: O Lorde bring my soule out of captiuitie. There is no rest nor quietnesse in any place heere in thys world. No where is there founde any peace or securitie: Feare and trembling is euery where, labour and griefe is in all places. The flesh is alwayes in labour, griefe, and sorow, so lõg as it liueth, and the soule doth mourne and lament hir greeuous estate and being.

Rom.7

Psal.141

Of the short ioy of man in this lyfe. Chap.19.

What

What man dyd euer passe ouer in this wyfe one whole day in perfit mirth and ioye, whom in some parte of that day, either the remorse of conscience, the vehement inuasion of anger, or the motion of fleshely luste hathe not disturbed? whome deuouryng malice, the insatiable desire of auarice, or else the secrete blastes of pryde, haue not disquieted? whome some losse of wealth, offence cõmitted, or passion of the minde hath not distempered? And to be shorte, whom the sight of some thing loathsome or greeuous to behold, or ỹ hearing of something sorowful or vndecent to be spoken, or els some act to be misliked, hath not offended? Truely if any such there bee, hee is as rare as a blacke swan. Hearken what the wise mã saith vpon this point. From the morning vnto the euening the tyme shall bee chaunged, vayne thoughts succeed one an other, & the mind is seuered & deuided into diuers motions: men do delight to heare the pipe, the harpe, or citherne, and take great ioye to heare the Orgaynes, or other musicall instruments, and by all meanes they prouyde to passe theyr dayes in pleasure: but alas, in a moniẽt they fall downe into hell.

Mã hath not one whole day of ioy & pleasure in this life.

Booke of Iesus. 18. Chap.

Iob. 11

Of sodaine sorowes vnlooked for, which happen vnto men. Chap. 20.

Sorow is the companiō of mans mirth.

SOdaine heauinesse doeth alwayes accompany worldly myrth: and that which beginneth with ioye, doeth alwayes end with some sorow: for worldly pleasure is mixte with many bitter cosses. This

Prou. 14: knewe he right wel, which sayde: Laughter is mixt with griefe, and the end of mirth is finished with wayling. The children of

Iob. 1. Iob did proue this true by experience, the which whiles that they were making mery in their eldest brothers house, a sodayne myghtie wynde rising out of the deserte, ouerthrewe the house & destroyed them all. And therfore

Iob. 30: their father might wel say, My harp is chāged into mourning, & my citherne is turned into ỹ voice of those that weepe. It is better (saith the wise man) to go into the house of

Booke of the Preacher, 7. The preacher. 11. Booke of Iesus, 7. mourning than of bāketting. Harken therfore vnto his good counsayle. In the day of thy mirth & prosperity, forget not sorow, & aduersitie, and remember thy laste & ending day, and thou shalt not sinne damnably.

Of the neerenesse of death. Chap. 21.

The mortall man is but a liuing death.

THe laste day of our lyfe, is vnto vs alwayes the first day to lyfe, and yet wee

not

do neuer accompt the first day to be the last. Whereas in deede we should still so liue, as though we shuld alwayes die. For it is writen: Remember that death doeth not tarry long, and is not slow in comming. Tyme passeth away, and death approcheth nighe. A thousand yeeres are before the eies of him that dieth, as it were but yesterday, whiche is already past. For the things whiche God will haue come to passe, are alwayes springing: and things present doe dayly decay and perish: and those things which are past, are cleane dead and consumed. We then are dying whiles we liue, and then do we cease from dying, when we cease to liue. Therefore it is better to die, alwayes to liue, than to liue to die euer. For the mortall lyfe of man is but a liuing death. Wherevppon (sayth Salomon) I commend more the estate of those that be dead, than of those that liue: and I iudge him that is not yet borne happier than them both. The lyfe of man passeth swiftly away and can not be stayed, and death commeth vppon hym instantly and can not bee hindered. Man therefore is that wonderfull thing which doth decrease, and encrease, and all in a moment. For how

Booke of Iesus 14.
Booke of Iesus. 11.
Psalm 89.
Booke of the preacher. 4.

much the more mãs life encreaseth, so much the neerer he approcheth to his ende.

Of the terror of dreames. Chap. 22.

THe very tyme whiche is graunted man in this lyfe for hys rest, is not permitted to bee quiet vnto hym: for in dreames, dreadfull things oftentimes appeare, which cause a manne to feare, and visions in hys sleepes doe molest him. And although in very deede those things which men dreame of, be not sorowfull, terrible, or painefull: yet for certaynetie, those whyche are molested with such dreames, are caused to be pensiue, sorowfull, and fearefull. In so muche, that sometymes in theyr sleepes, they feruently weepe, and when they are waked out thereof, are often troubled in their minds. Marke well what *Elephas Thematices* sayeth of this matter. In the terror of a vision (sayeth hee) in the night time when men are wonte to sleepe, a great feare and tremblyng came vppon mee, and all my bones did shake for feare, and when the spirit passed in my presence, the heare of my head stood vp. Consider the saying of *Iob* also in these wordes:

Iob. 4.

Iob. 7.

If I say vnto my self, my bedde shall comfort me, and I shall be eased, talking with my selfe vpon my couche: thou wilt terrifie me with dreames, and wilt make me shake for feare through visions. *Nabuchodonozer* sawe in a dreame, that thyng whiche made him throughly afrayde, and the vision being firmely impreſt in hys minde, did much vexe and trouble him. Many thoughtes and cares doe folowe dreames, and where there is many dreames, there is exceedyng many vanities. Dreames haue caused many to erre and do amisse: and the hope that men haue had in them, hath bene made frustrate. In sleepes also happen often times vncleane imaginations, whereby not onely the flesh is polluted by illusions in the night, but the soule is also defiled: whereupon the Lord in the Leuiticall law sayeth thus: If there bee any man amongſt you, whiche by illusion is abused in his sleepe by night, let him goe out of the tents, and let him not returne, before that in the euening hee be washed cleane with water, and after the going downe of the Sunne, let him come agayne into the tentes.

Daniel. 2

Preacher. 5.

Illusions in the night time.

Leuit. 15

Of compassion. Chap. 23.

Of

The griefe and sorowe man hate for his friendes.

O With what griefe be wee vexed, with what tremblyng feare bee wee shaken, when wee vnderstande the losses or hinderaunce of our friendes, and howe muche do wee stande in feare of the daungers and losse of our parents? yea sometymes he that is whole and sounde of body, is more troubled and vexed in his feare, than the sicke & feeble in his sickenesse. For the voluntary sicke man is more afflicted with the affection of his griefe, than the sicke patient man, languishyng in his feeblenesse. Herevpon breaketh out the Poet in these wordes, *Loue is a lothsome thing God wote, and passing full of griefe.* Whose breast is so hardened, whose harte is so stony, that he can not bee sory and lament, that he can not weepe and wayle, when he doeth beholde the sickenesse or death of his friende or neighbour, that hee can not sucker with him that suffereth, and sorow with him that mourneth. Our sauiour Christ himselfe, when hee sawe Marie Magdalen, & the Iewes whiche came with hir to Lazarus monument, all weeping, bee was afflicted in spirite, and troubled in himselfe, and wepte: Not peraduenture bycause Lazarus the brother of Mary was dead, but

The panges of loue. Ouyd.

Iohn. 11.

rather

rather for that hee shoulde rayse him vp, or call him being now dead, vnto the myseries of this lyfe againe. For let him perswade him selfe to be guiltie of greate hardnesse of hart, & to be accõpted as one faulte worthy, who sorroweth more at the corporall departure of his friend, than the spirituall death of his soule.

The death of the soule is more to be lamented thã the death of the body.

Of sundry misfortunes that happen vnto men. Chap. 24.

SUch is our casual cõdition, that when we seeme to stãd in great securitie, we dwell in deepest daunger, and when wee least feare, we soonest fall. Calamitie falleth vppon vs not looked for, sickenesse sodaynly inuadeth vs, and death without rãsome requireth his duetie. Woe not therefore boaste vpon the nexte day, beyng ignorant what the day folowyng will bring forth. Man knoweth not his end, but as the fishes be taken with the hooke, and the byrdes bee sodaynly entrapped with the snare, so men be preuented in theyr dayes, and somtimes taken in all euill houre, when death shall spedily arrest them.

Prouerb. 27.

Booke of the Preacher.

Of

Of the innumerable kinds of sicknesses that man is subiect vnto. Chap. 25.

THe knowledge that man hath hadde to searche oute the cause and natures of things these many hūdreth yeeres, coulde as yet neuer finde out so many kindes of diseases, or suche diuers sortes of passions as the frailtie or weakenesse of man coulde endure and sucker. Should I cal it tollerable impatience to sustayne such infirmities, or intollerable sufferāce? It is better I ioyne them bothe togither: For it is intollerable for the bitternesse of the passion, and tollerable for the necessitie of suffering. Mans nature frō day to day is more and more corrupt: Insomuch that many holsome experimēts which in tymes past were of great force, are nowe through the defect or weakenesse of mans nature, become hurtful and dangerous. For nowe bothe the worldes, that is to say, the great worlde that contayneth all, and man which is the litle worlde contayned therein, waxe bothe olde, and drawe towardes an ende. And howe much the more the age of them bothe is prolonged or encreased, so much the worse the nature of them bothe is vexed and troubled.

Of

Of dyuers kindes of tormentes whiche men sustayne. Chap. 26.

What shoulde I speake of the powre and miserable wretches of thys worlde, whiche by innumerable kinds of tormentes sustayne punishmente? Some of them are beaten to death with cudgels, some cut off by the sworde, some burnt with fire, some are stoned to deathe, some are torne in peeces with Horses and with the talans of beasts, some are hanged on gibbets, some are rackte and strangled to deathe, some are tormented with engins made of mettals, and they are crucified with a million more of miseries. Some are straitely prest with fetters and bondes, and yoked with sundry engins. Some are caste into prysone, and there pine away for neede. Some are throwen downe headlong from high places, some are drowned, flayed quicke, dismēbred, cut in peeces and perced through theyr bodyes. Upon them falleth those punishmēts of the which the Prophete speaketh, saying, some periche vnder the sworde, some by famine, and some in durance or captiuitie. It is a heauie and pytifull sighte, that some are giuē to feede the foules of the ayre, some

the

the fiſhes of the Sea, and ſome the beaſts of the earth. Alas, & wo vnto you moſt wretched and miſerable mothers, whych bryng forth ſuch vnfortunate children.

Of a certaine horrible fact committed by a woman compelled thervnto by extreame miſery. Chap. 27.

Ioſeph de bello Iuda. 10. lib 4. cap. 13.

TO leaue out nothing whereby the miſeries of this worlde may be manifeſt, I wil make rehearſal of an horrible and dreadfull fact committed in the Jewes warres. A certayne woman of noble parentage and great wealth, did indure the common fortune in the ſiege of Jeruſalem mongſt the reſt of the multitude which came thither from diuers places: The goods whyche ſhee brought into the citie, were for y moſt part taken and ſpoyled by the Tyrantes: And that little whiche was left to ſuſtaine hyr weary life, the robbers and ſpoylers of the citie (dayly entring into hir houſe) bereaued hir therof. Whereby greate trouble & griefe did ſo much moue hir, that oftentimes with oppꝛobꝛious wordes ſhe did attempt to ſtir vp their choler, by their bloudy hands to end hir wretched life. But when by no meanes

ſhee

shee could prouoke their anger to fulfill his euil intent, nor yet could moue them to take compassion vpon his miserable estate, all hope of foode forsaking him, and payne of penury pinching him, vsing the worst counsel, did arme his selfe against the lawes of nature. For hauing a yong babe sucking at his brest, shee cryed out, and sayde: O happye childe of an vnfortunate mother, heauye is thy chaunce, but heauier is my choice: for I am forced to make foode of my owne flesshe: I will make my mysery knowen to all posteritie, and the crueltie of the Romaynes the cause of my calamity. Come now therfore my little babe, whom I haue born full often in myne armes, whom I haue nourished with my tender pappes, whom I haue kissed full sweetely wyth my lyppes, let thy flesshe be foode vnto thy wofull mother, and let the womb which brought thee into light, be thy rufull graue. And when she had thus spoke, she murdered his child, part of whom through famine shee presentlye deuoured, the rest shee did reserue to feede his furious appetite. And beholde, the hungrye souldyers passyng by, receyued the broyling sauour of his vnnaturall dyet. Wherefore

with force they came into the house to spoile hir of hir foode: whose desire to satisfie, shee playd hir part most kyndly, saying: behold I haue reserued the best portiõ for you, and by & by vncouered the remnant of hir child: whiche vnkynde and cruell spectacle dyd so dismay them and moue their senses, that trembling feare betoke them all, and the horror of the sight did bereaue them of their speache. But shee wyth a Tygres countenaunce, and moste cruell harte, sayde vnto them: eate friendes, it is parte of my chylde, of my deare sonne, whome I haue brought into this worlde, and through penurie it is my deed: what wil you be more scrupulous than the mother? shal bloudy Souldiers haue more tender harts than a silly womã? if pittie or naturall affection doe ouercome you and cause you to abhor my dyet, I my selfe wil feede thereon againe. And after she had thus sayde, the souldiers depart as men all astonied at the sight, the which spoyling hir of all hir wealth and riches, left hir none other foode to feede vpon.

Of

Of punishing of the Innocent, and dismissing of the guilty. Chap. 21.

LEt no man assure himselfe to be free or exempt from payne, although he know himselfe to bee without offence. Hee that standeth, let him take heede that hee do not fall. For the Innocent is oftentimes condemned, and the offendour deliuered: the godly is punished, and the wicked is honored: Iesus is crucified, and Barrabas is dismist. In these our dayes a quiet man is esteemed vnprofitable: and he that is addicted vnto deuotion, or to the seruice of god, is reputed for an hypocrite: and the simple man that is without deceite, is accompted for a fole. For the simplicitie of the righteous man is laughed at, and he whose vertue shineth before men as a lamp, in the imaginations of the rich, is contemned.

¶ The second Booke,

of the Mirror of mans life.

Of the culpable and synful beginning of mans conuersation. Chap. 1.

Three things chiefly desired of men,

THere be three things which men are wont chiefly to affect: Riches, Pleasures, & honours. Riches are the nourses of synne and iniquitie: Pleasure is the daughter of dishonestie, and the guide that leadeth to calamitye: Honour, is the mother of worldly pompe and vanitie. Wherevppon the Apostle Saynct John sayth: Doe not loue the worlde nor those things which be in ỹ worlde, for whatsoeuer is in the worlde, it is eyther the concupiscence of the flesshe, or the delight of the eyes, or else the pryde of minde. For the flesh foloweth pleasures, the eye regardeth riches, and the mynd respecteth honours. From the rote of riches spring wanton desires and auarice: pleasures are the branches of gluttonye and leachery: the fruites of honours are pryde and insolencie.

1. Epist 2

Of

Of the feruent delyre and thirst after riches. Chap. 2.

NOthing then (as the wise man saith) is more wicked than the couetous man, and nothing more vniust than is the loue of money. Which the Apostle doth confirme in these wordes: Those that will be made riche fal into temptations, and into the snare of ỹ deuil, into many desires, both vnprofitable and hurtefull, which doth drown men in the pit of hell, and doth lead them to their own damnation, and to vtter perdition. For couetousnesse is the roote of all euill: couetousnesse doth commit sacrilege & theftes: couetousnesse doth practise robberies, & hunteth after prayes: couetousnesse maketh war and causeth manslaughter: couetousnesse byeth and selleth spirituall things: couetousnesse demaundeth vniuste giftes, and receyueth vnreasonable rewardes: couetousnesse changeth the vnnaturall vse of money, into the vnlawfull gaynes of vsurye: shee vseth deceites to the damnage & fraude of others: shee breaketh hir promise and doeth violate hir othe: she corrupteth witnesses, and peruerteth iudgementes.

Booke of Iesus the sonne of Syrack. 10

1. Tim. 6.

THE MIRROR

Of the vniuſt rewards and bribes. Chap. 3.

Esaya. 8. MArke well the prophet Eſay, who ſaith: All men loue money, and ſeeke after rewardes: they do not iudge the cauſe of the orphane or fatherleſſe, the cauſe of ẏ widow is not called before them. They do not enter into iudgemẽt before their bribes & rewards bicauſe they iudge not for the loue of iuſtice, but bribes and gifts do preuẽt them in their iudgements for ẏ they iudge for the loue of money. They alwayes haue reſpecte to the gift, to the promiſe, or to ẏ hope of rewarde. And therfore do they not iudge in fauour of the orphane, of whom nothing is giuẽ, promiſed, or hoped for. O you rulers falſe of promiſe, companiõs of theeues, who ſo euer you be ẏ loue bribes, and go after rewardes, you ſhal neuer keepe your handes cleane frõ bribes, except you firſt waſh away the couetous deſire frõ your harts. The prophet therfore ſpeketh this of you. Their rulers be like

Exech. 22 rauening wolues, which do rob & take violẽtly their pray, & moſt couetouſly do folow their gain. And likewiſe (ſaith ẏ prophet Micheas) Their rulers and gouernors did iudge

Micheas. 5. for rewards: their prieſts & miniſters taught

for hyre, and their prophets did prophesie for money. Behold the Lord did cõmaund Moses in ỹ law: Thou shalt ordain iudges and rulers in all thy gates, ỹ they may iudge my people in iust iudgement, & decline on neyther side. Thou shalt accepte no person, nor receyue any rewards: bicause bribes & giftes do blind the eyes of wise men, & doe change the sayings of the righteous: but thou shalte prosecute ỹ which is to be done iustly, & thou shalt liue. Hee speaketh here of two things iust, and iustly, for some men doe prosecute that which is vniust, vniustly: & again there be whith doe pursue that vniustly, whiche is iust: and last of all, some doe prosecute that iustly, which is vniust. Deut. 16.

Esay. 5.

Of the accepting of persons
Chap. 4.

WOe be vnto you which being corrupt by petition or reward, or else moued through affection, affirm ỹ which is good to be euil, & that which is euil to be good: proclaiming ỹ light to be darkenesse, & darkenes to bee light: condemning the soules to dye, which dye not, & making the soules to liue, which liue not. For you do not consider ỹ equitie of ỹ cause, but ỹ deserts of ỹ persons:

not the lyfe of the man, but the giftes that are giuen: not iuſtice but money: not what reaſon biddeth, but what will affecteth: not what the law ordeineth, but what the mind deſireth. You doe not whet your wits, and bend your wils to ỹ maintenance of iuſtice, and aduancement of equitie: but you wreſte iuſtice to your own will & wickednesſe, not to the intent that that which is lawfull may pleaſe you, but that it which doth pleaſe you may be lawfull. Your eye is neuer ſo ſimple that all the bodye is made cleare and bright, but always you mingle it with ſome euyll leauen, wherby you corrupte the whole peece. You doe neglecte the powre mans cauſe, and with all care and diligence ſupporte the cauſe of the riche. You ſhewe all extremitie and rigor vnto the powre mã, but wyth curteous and gentle dealyng you doe dyſpende wyth the welthye. You ſcarcely caſt your countenaunce vpon the powre, but you deale fauourably wyth thoſe that be of ſubſtance. You bear ỹ powre mans cauſe negligẽtly, but to ỹ rich mã you giue care moſte diligẽtly: the powre man crieth for iuſtice, and none doth giue eare vnto him: the riche man ſpeaketh and euery mã ioyfully giueth eare.

Math. 6.

Where-

Wherupon (saith Salomon) When the rich man speaketh, euery one keepeth silence, and what he saith, they extol it vp to ẏ cloudes: but whē the poore man telleth his tale, they say, what felow is this? & if he offend in any word, they wil ouerthrow him. He suffereth violence & crieth out, & no man heareth him. He vttereth his grief with mourning voice, and there is none that iudgeth his cause. If by chance you take in hand the cause of the poore, you followe it slowlye: but when you take in hande the riche mans cause, you followe it moste earnestlye. You despise the poore, you honour the riche: wyth reuerence you gyue place to those that bee wealthye, but contemptuouslye you reiecte those that bee needie. If one come into the place where you are assembled hauyng a golde ryng vpon hys finger, in a faire white garment, and a poore man also homely apparelled, if you beholde him whiche is clothed in gorgeous apparell, you will say vnto hym: Sir, sitte you downe here, makyng place for hym: but to the poore man you will say, stand thou there, or sit on my fote-stoole. Do you not in this case iudge accordyng to your affection? and become iudges

Booke of Iesus. 12.

of vnjuſt imaginatiõs? For of you & againſt you the prophet ſpeaketh, whẽ he ſaith: They Math. 16. be magnified, enriched, made fat and groſſe: they haue not pleaded the cauſe of the fatherleſſe & haue not iudged the poore mans cauſe. But it is cõmanded in the law: There ſhall Deuter. 1. be no differẽce of perſons, you ſhall heare the ſmall aſweil as the great, you ſhal accept no mã his perſõ, becauſe it is ỹ iudgemẽt of god for there is no acception of perſõs with god. Rom. 1.

Of the ſelling of Juſtice. Chap. 5

O You corrupte Iudges whyche neuer ſhewe fauour where reaſon woulde you ſhulde, ne yet vprightly miniſter iuſtice. For if no gaine or profit fal vnto youre lotte, vpright iudgement procedeth not frõ you: & nothing is giuẽ you, but for ỹ ſale of iuſtice. You vſe oftentimes ſuche prolonging of iuſtice, that you take more frõ the ſuters, than the valew of ỹ thing which is in ſute: for ſo much as the expenſes & charges doe far ſurmount ỹ cõmodity or profit reapt by the ſẽtence. But what can you anſwere to him in ỹ ſtrayte iudgement, who commandeth you ſaying: Freely haue you receiued it, & therfore Math. 10. frankly giue it againe? Your chefts are full of riches, your conſcience fraught with ſinfulneſſe

fulnesse, your chiefest care is for worldly cõmodities, making youre soules captiues to sin & iniquitie. But what doth it profit a naile man, to gaine al ỹ world, & sustaine ỹ losse of his soule? or what thyng may man change for ỹ safty of his soule? The brother shal not redeeme ỹ death of his brother. And man shal not pacifie the wrath of God, nor isable to giue a sufficient price for the redẽption of his soule. He shal alwayes liue in labour until his end. Harkẽ you rich mẽ what ỹ apostle saith: Go ye now (saith he) you rich men, weepe & lamẽt the miseries which shall come vpõ you: your riches are corrupt, your garmentes are motheaten, your golde & siluer is cankred, and the rust of thẽ shall bee a witnesse against you, & shal eate your flesh as it were fire: you haue gathered for youre treasure wrath in the last dayes. Behold the hire of the labourers, which haue reapt down your fieldes, and is kept backe from them by fraude, cryeth out agaynst you, & the crye of them is entred into the eares of the Lorde of Sabaoth. And therfore truth it selfe cõmandeth you saying: Howd not vp for your selfs treasures vpon earth where the moth & rust doth corrupt, & theeues breake in & steale it.

Math. 16:

Iacob. 5.

Matth. 6.

Of

Of the vnsatiable desyre of the couetous man. Chap 9

O Fyre vnquenchable: O desire insatiable: What couetous man was euer satisfyed with the performance of that whiche he first desired to obtaine? for such is his insatiable appetite, that after he hath obtayned that which he wished for, he bendeth his mind to procure greater things, and the end of hys desyre is alwayes in getting that which he hath not, and is neuer content with that which he hath already gotten. The eye of the couetous man is neuer satisfied, and will not bee filled for a portion of iniquitie. The couetous manne hath neuer his fill of money, and hee that loueth Riches taketh little fruite thereof. Euen as Hell and perdition are neuer filled: so likewise the vnsatiable eyes of couetous men are neuer satisfyed. These are the two bloudsuckers which alwayes say, bring vnto vs, for *The loue of money doeth as muche encrease, as money it selfe.*

Iesus the sonne. 14

Preacher. 5.

Prouerbs. 30

Wherefore the couetous man can not be satisfyed. Chap 7.

WIlt thou know O couetous man, why thy mind is neuer satisfied, and thy desyre

ſire is neuer filled? Marke what I ſhal ſay: Thy meaſure from whēce thy couetous deſire doth ſpring, is neuer ſo full, but it is able to comprehende more: For the minde of mā (whiche is the meaſure wherby hee meaſureth all worldly deſires) is able alſo to receyue God, bycauſe he which cleaueth vnto God, is one ſpirit with God. Therfore how much ſoeuer the minde doth containe, it is neuer ſatisfied vntill it doth comprehende God, of whome it is alwayes capable. If thou wilt then be filled and contented, leaue off thy couetous appetite, for ſo lōg as thou ſhalt haue that greedy deſire, thou ſhalt neuer be ſatiate: for there is no accord betweene light and darkeneſſe, nor no agreement betwixte Chriſt and Belial, bycauſe no man can ſerue God and Mammon. 1. Corin. 6. 2. Corin. 6. Mat. 6.

Of the falſe and deceytful name of Riches. Chap. 8.

O Thou falſe and deceytful felicitie that man hath in riches, which in very deede makeſt the riche man an vnfortunate and miſerable childe. For what maketh a man more vnhappy or wretched, than wealth or worldly ſubſtance, which are called riches?

A

A man to be needy and to be riche, are two contraries, and yet the riches of the worldly do not take away pouerty, but causeth po-
Preacher.5. uertie. For as the wise man sayth: A little doth better content & satisfie the poore man, than abundãce doth suffice or please the rich man. For where there is great riches, there be many to consume it: for we see great nobilitie ouercharged with greater necessitie. Therfore wealth and aboundance doth not enrich a man, but maketh him poore & nedy.

Examples against Couetousnesse. Chap. 19.

HOw many hath couetousnesse seduced and decayed? how many more hath the
Num.22. loue of money vtterly distroyed? The Asse rebuked *Balaam*, for that hee beeing seduced with the desire of those things whiche were promised him, determined to curse Israel.
Iosue.7. The people did stone *Achas* to death, bycause hee toke away golde and siluer which
3.Reg.21. were cursed and forbidden. *Naboth* was slayne, that *Achab* might possesse hys vineyarde. *Giezi* was stricken with a Leprosie,
4.Reg.5. bycause he demaunded and receyued golde, siluer and garments, vnder the name of *Heliseus*. *Judas* hanged him selfe bicause he had
Math.27. solde and betrayed Christ. Suddaine death made

made an ende of *Ananias* and *Saphyra* hys wife, by cause they defrauded and deceyued the Apostles of the price of their grounde. Act.5.

Tytus built vp a strong fortresse and heaped vp siluer as earth and golde, as the clay of the streetes, but behold, saith the prophet, the Lord shall spoyle hir of it, & he shall smyte downe hir power in the sea, and she shal bee consumed with fire. Zachary.9.

Of the great care that couetous men haue Chap. 10.

WHy doth man so earnestly set his mind and straightly presse himselfe to gather goods, seeing ỹ he cannot always continue and enioy them for euer? for man cõmeth forth like a floure, & doth wast and banish away agayne like as the shadowe, and neuer cõtinueth in one estate. Why doth he thẽ desire to be master of many things whẽ fewer things would serue him? For hauing sustenance & clothing, saith ỹ Apostle, let vs be cõtent therwith. Why doth he seke after things necessary, w̃ much care & anguish of mind, seing that they offer thẽselues vnto vs without great difficulty? Harken what the truth it selfe sayth: Be not carefull, saying vnto your selues, what shal we eate, or what Iob.14. 1.Tim.6. Math.6. Luke.11.

shall

shall wee drinke, or wherwith shall wee bee clothed? for your heauenly father knoweth right well that you haue neede of al these things. Seeke first therfore the kingdome of heauen, and all these things shall be cast into your handes. And hereupon sayth Dauid: I did neuer see the iust man forsaken of God, nor yet his seede begging bread.

Psal. 36.

Of the inordinate desire that the couetous man hath to keepe Riches. Chap. 11.

Horatius.

TAntalus as the Poet sayth, thirsteth amiddes the waters: euen so the couetous man standeth at neede amiddes hys greatest wealth. To whom, that which hee hath, doth as much good, as that which hee hath not: For bycause he neuer vseth those things which he hath already in possession, but alwayes seeketh after things not as yet obtayned. Hee is (saith the wise man) as though he were rich, when he hath nothing: and is as though he were poore when he floweth in wealth. The couetous man, and the pitte of hell, doe both of them deuoure, but they doe not digest: they receyue both, but they doe not render againe. The niggarde doth neyther pitie those that suffer af-

Preacher. 5.

Proverb. 13.

fliction,

fliction, nor yet hath compassion on those that be in miserie. But he forgetteth his dutie to God, and the loue to his neighbour, seekyng his owne harme and disquiet. For he holdeth backe from God the honor due to him, he denieth his neighbour things that be necessary, and withdraweth from himselfe things which are needefull. He is vnthankefull to God, vnkinde to his neighbour, and cruell to himself. To what vse hath the couetous & miserable man substaunce? and to what purpose hath the spiteful or malitious man golde? How can he which is euill vnto himself be good to others? or hee that taketh no profite of his owne gotten goodes? Hee that hath the substance of this world, & seeth his brother stand in neede, and taketh no pitie on him, how doth the loue of God remain in him? For he loueth not his neighbour as himselfe, whome he suffereth to perishe for hunger, and consume for neede: neither doth he loue God aboue all things, who more than God respecteth golde and siluer.

Booke of Iesus. 12.

1. Iohn. 3.

Why the couetous man is called a worshipper of Idols. Chap. 12.

The Apostle doth rightly define Auarice or couetousnesse to be the worshippyng

of Idols: for as the Idolater committeth Idolatrie by adoryng the Idoll, euē so both the couetous man in making gold his God. The Idolater most feruently doth reuerēce the Idoll, the couetous man most carefully keepeth his treasure. The Idolater putteth his hope in his false God, and this man putteth his trust in his fickle wealth: The one is afrayde to violate any parte of his Idol, and the other is afraid to decrease any portion of his treasure.

The properties of a couetous man. Chap. 13.

The couetous man is alwayes ready to aske, but slowe to giue, and bolde to denie: All that hee spendeth he thinketh it lost, and after expence, hee is full of sorowe, full of complaints, froward, and hard to please: He is prest with care, and sigheth, through the remembrance of that which is spent. He is troubled in mind, tormented in body, and if aught goe from him, it is muche against his will God wot. Hee maketh his owne giftes glorious, and embaceth that which he receyueth of others. He giueth in hope to receyue, and of his gifts he maketh his gaine. He is free of dispence where others beare the charge,

charge, but very sparing in spendyng of his owne. He forbeareth his fode, his treasure to encrease: he pineth his body for to multiply his gayne. He plucketh backe his hande when aught he should giue, but he stretcheth him far forth to receiue cõmoditie. Howbeit the wealth or substance of the vnrighteous, shal be dried vp euẽ as a riuer, bicause godes euil gotten are sone againe consumed. For it is a iuste iudgement, that wealth of euill beginning shoulde haue a worser endyng. And that those things which be vniustly gathered, should be vnthriftely scattered. The couetous man therefore hath his cõdemnation both in this life, & in the life to come.

Booke of Iesus 4.
Booke of Iesus 40.

Of the daungerous possessing of Riches. Chap. 14.

IT is most true therfore which the wise Imã doth testifie, that gold & siluer hath vndone many. He that loueth gold, shal not be iustified. Wo bee vnto them that folow after it. Behold, the sinners do aboũd in this world, & for the most part are the inheritors of wealth. Herevpõ our sauiour Christ gaue cõmãdement vnto his Apostles saying: possesse no gold nor siluer, ne keepe no mony in your purses, for as easie it is for the Camell

Booke of Iesus 8. Ibidem.
Matth. 10.

Matth.10. to passe through the eye of a needle, as it is for a riche man to enter into the kingdome of Heauen: for the way that leadeth to lyfe is streyght and narrowe. And therefore the Apostle folowyng the commaundement of his master, sayde, I haue neyther golde nor siluer. Woe be vnto you (sayth the Prophet) Matth.7. that ioyne house to house, and field to fielde, Act.3. vnto the vttermost bound of the place. The earthe is filled with siluer and golde, and there is no ende of hyr treasure. I am greeued (sayth God) with the iniquitie of the couetous man, and haue striken him. Esay.5. Esay.2. Esay.57.

Of lawfull Riches. Chap.15.

BVt *Abraham* was riche, and *Iob* of great substance: *Dauid* was wealthy. And yet doth the Scripture say of *Abraham* that he did beleeue God, and it was reputed to him for righteousnesse. Of *Iob* the scripture doth also witnesse, that there was not his like vpon the earth, beyng a simple and an vpright mã, fearing God, and eschewing euil. Of *Dauid* wee haue likewise sufficient testimonie, that our Lord found him accordyng to his harte and desire. But all these holy fathers were as though they had nothing, and yet possessed al thyngs, accordyng Genes.13. Iob.1. 1.Reg.16. 1.Corinth.16.

vnto

vnto the saying of ỹ prophet *Dauid*. If thou doest flow in wealth, set not thy hart thereon. And on the contrary side, the couetous men doe possesse all things, and yet are they as though they hadde nothing, as the same Prophete witnesseth in another place: The riche men saith he, were needy and hungry: For it is more easie to finde one that loueth riches and hath them not, than to finde one that hath them, and doth not loue them, bycause it is harde to be amiddes the fire and not to burne, and more harder to possesse riches and not to loue them. Hearken what the Prophete sayth: From the lowest vnto the highst all men set theyr mindes to heape vp treasure: and from the Prophete to the Priest all committe deceite. Psalm.61. Psalm.33. Hier.6.

Of the vncertaynetie of Riches. Chap.16.

The couetous man dothe alwayes trauell much agaynst nature: bycause nature dothe bryng him into the worlde poore and needie: and pouertie doth accompany him euen vnto his graue. The earth receyueth him naked, and after he hath played his part thereon, she doth deuoure him naked agayne, when death shall giue him a deadly

wounde. The couetous man in this life, de-
Luc.12. sireth nought but Riches, and therfore saith he, I will pull downe my barnes and granaries, and will enlarge them, to reserue all such fruits as the earth shal bring me forth, and therein wil I lay vp al my wealth, and treasure. Vnto whose determination thys answere was made. O Fole, thy soule shal be required agayne of thee this night: then whose shall those things be which thou hast
Psalm.38. gotten and scraped togither? Thou dost gather treasure (sayth the Prophet) but thou
Psalm.77. knowest not for whome: The Riche men (saith he) toke their rest, and when they did awake, found none of their Riches in theyr owne handes. The riche man (sayth Iob)
Iob.27. when he shall sleepe, shall beare nothing away with him, but shall open his eyes and nothing shall he finde. Be not afrayde sayth
Psalm.48. Dauid when any man becommeth rich, and though the glorie of his house encreaseth more and more: For when he dyeth, of all these things nothing shall hee receyue, hys glory shall not folowe him, his pompe will take hir leaue, and his riches shall come into the handes of strangers: for the Sepulchres of suche men shall be their house for e-

uer.

uer. Therfore the wise man sayth: Whatsoeuer the couetous man wrongfully gathereth togither, he heapeth it vp for others, and in his goodes another shall riot and make hauocke. It is lamentable to see, howe it is prouided by destyny, ỳ oftentimes his greatest enimie becommeth his neerest heyre. Booke of Iesus. 14.

Of Gluttonie. Chap. 16.

IN the beginning of mans life, bread & water was his foode, & a simple garmẽt with a poore cottage were thought sufficient to couer his deformities. But nowe the fruytes of the trees, the sundry sortes of graynes, the rootes of herbes, the fishes of the sea, the beastes of the lande, the foules of the ayre, do not satisfie the greedy appetite of gluttons and rauening men. For now they seeke pleasant dishes with painted coloures: they procure delicate and hote spices, choyce cates, sugred morsels for daintie mouthes. Those things they do feede vpon, whiche be curiously wrought by the arte of Cookery, and cunningly prepared by the inuentions of their officers. One by stamping and strayning, changeth some things from their proper nature, labouryng by arte to make that an accidente whiche of it selfe is a sub- Eccle. 28.

ſtance. Another compounded things togi-
ther, to make that delicate, whiche of it ſelfe
is vnpleaſant: and al this is to turne exceſſe
to hunger, to bring an apetite vnto the ſto-
macke oppreſt with ſaturitie, and to fulfill
the greedy deſire of gluttony, rather than to
ſuſteyne the weakeneſſe of nature. But the
place of gluttony, as it hath ſcarce foure fin
gers in quantitie, ſo hath hir pleaſure hardly
foure momentes in continuaunce. The
meane in meates is contemned, ſuperfluitie
is affected and varietie is deſired. Deſire of
greedineſſe knoweth no ende, and varietie
exceedeth meſure. The mind is ouercharged,
the ſtomacke is troubled, and the ſenſe tho-
rough them both is oppreſt. Gluttony is an
enimy to health, a friende vnto ſickneſſe, the
mother of wanton luſt, and the inſtrument
of death. Be not greedy ſayth the wiſe man
at any banquet, ne feede not on euery diſhe,
for with diuerſitie of diſhes the health is en-
dangered, and through the ſurfet of wyne
many haue periſhed. Meate is ordayned
for the bellie, and the bellie to receiue meate,
but God ſhall deſtroy the one and the o-
ther.

Booke of Ieſus 37.

1. Corinth. 7.

Examples againſt Gluttonie. Chap. 18.

Glut-

Gluttony requireth a costly and chargeable tribute, but it yeeldeth a very base and moste vile rent. For howe muche more delicate the fode is, so muche more odious are the fruits therof. Gluttony distempereth the body, corrupteth the stomake, & maketh all partes noysome. Gluttony did shutte vp the gates of Paradise agaynst mankynde: Gen.3.
Gluttony caused *Esau* to sell his inheritãce: Gen.25.
Gluttony was the mayne pathe that ledde *Pharao* his baker to the gallowes. Gluttony Gen.40.
was the instrumente that wrought Johns Baptists death, *Nabuzardan* the chiefe cooke Mat.14.
of the King of *Babilon*, burnte the Temple 4.Reg.25.
and destroyed *Ierusalem*. *Balthasar* the king Dan.5.
of *Babilon* in his greate & sumptuous banket, saw a hand writing on the wall, *Mane*, *Thetel*, *Phares*, & the same night he was killed by ỹ *Chaldeans*. The people of *Israel* sate Num.11.
downe to make good cheere, and rose vp to Psalm.77.
play, but whilest the meate was yet in their mouthes, the wrath of God fell vpon them, and destroyed them. They which fed voluptuously died in the high wayes. The riche Lamentation
man whiche did feast & banket, & abound in of Jerem. 4.
worldly põpe & vanitie, was buried in hel. Luc.16.

Of dronkennesse. Chap.19.

What is more vile & lothsome than is the dronkarde? whose mouth is the lodge of poysoned sauours: whose body through excesse doeth trẽble & shake: whose promises are large: whose tongue bewrayeth secretes: whose minde is sone chaunged: whose coũtenance is trãsformed. For where dronkennesse is the mysteresse, there secrecie beareth no maistrie. For commonly when the head is ful of wine, the tõgue is set at libertie. Besides this, wine only doth not suffice a dronkard, neyther is he content with many sorts of wine, as Cysar, Bastard, Hypocras, and such like: but he drowneth his senses in al varietie of liquor, making himselfe the monster of excesse. This is the nurserie of al contention & strife. For as the wise mã sayth, muche drinking of wine kindleth the coales of wrath, & is the rote of all mischiefe and ruine: and the sequele therof is fornication: yea fornication, wine, & dronkennesse, bereaueth noble mindes of all strength and courage. And therfore the Apostle writeth: be not dronke with wine wherin is wanton lust. And the wise king saith, that wine is a lecherous thing, & that dronkẽnesse is full of strife & dissẽtiõ. The childrẽ of Rachab, & the son

Proverb. 31.

Booke of Jesus 31. Ose. 4.

Proverb. 20. Ephe. 5.

Luc. 1 Hier. 35.

son of *Zacharie* drãk no wine, nor Cisar, ne other kind of drink ẏ might make thẽ drõk.

Exãples against Dronkennesse. Chap. 20.

DRonkẽnesse did discouer the priuy parts of Noë, & caused *Loth* to cõmit incest. Gen. 9. & 19.

Dronkennesse slewe *Ammon* king *Dauids* son, & murdered *Holofernes* chief captain of the army. True then it is ẏ *Salomon* sayth: They which are giuen to drinke, & to spend riotously, shal be speedily brought to beggery. And the prophet *Esay* crieth out vpõ such men, saying: woe be vnto you which rise vp early in the morning to drinke your selues dronke, and to tipple vnto night, that you become hoate & boyling with wine: hauing also in your bankets diuers and sundry instruments, and plenty of wine: woe be vnto you which be mighty, & able to drink stoutly in feasts: and are expert to set vp dronkennesse: beholde your ioy and felicitie is to kill calues and fatte weathers, to eate of diuers sortes of flesh, and to drinke wine: let vs eat & drinke say you, for we shal die to morow. And the voice of the lord (saith he) is reueled in mine eares, that this iniquitie shal not be purged frõ you vntill death: wo be vnto the crown of pryde, euẽ to the drõken people of Ephraim. 2. Reg. 13. Iudith. 13. Prou. 23. & 31. Esay. 5. Esay. 28. Esay. 22.

Ephraim. The prieſt and the Prophet know not what they do for dronkenneſſe: they are al ſwalowed vp with wine, they know not him that loketh on them, they ſtumble & are become ignorant in their iudgements.

Of Leachery. Chap. 21.

GLuttony the mother of vncleaneneſſe, bringeth forth a more vncleane daughter: For it is very agreeable to reaſon, that he which is alredy vncleane, ſhould become as yet more diſparged with vncleanneſſe. For al thoſe which commit fornication, are lyke vnto the bakers ouen made hote with fire. The Princes and rulers began to rage through wyne: for the belly which is daintily fed moſte willingly of it ſelfe imbraceth carnall pleaſures. O extreeme rage of leude luſt, whiche dothe not onely effeminate the minde, but alſo weakenet h the body: which doth not onely endaunger the perſon in this life, but bringeth both body and ſoule in perill of damnation in the lyke to come. For all the ſinne whiche man doth committe, is without the body, but hee that offendeth in fornication, procureth offence agaynſt hys owne body. Heate and luſte are the harbengers of fornication, and ſhe is alwayes ac-

Apoc. 21.

Oſe. 7.

1. Corinth. 6.

com-

companied with vncleanenesse and vndecentnesse, but sorow and repẽtance do speedily ouertake hir: For the lippes of an harlot (sayth Salomon) are lyke vnto a dropping hony combe, & hir throte is more neat & clearer than oyle: but the end & later dayes of hir, are as bitter as wormewoode, and hir tong is a sharpe two edged sworde. Prouerb. 5.

Of the generalitie of Leachery. Chap. 22.

The wicked daughter of Gluttony, is our familiar enimy, not dwellyng far from vs, but neare at hãd, not without, but within vs. Hir violence and force is in our loynes, and hir strength is placed in the middest. Shee is neuer driuen away but when she is eschued, and she is neuer put to flight, but when shee is kepte at harde diet. Two things she requireth to worke hir force and violence, libertie and saturitie: and she putteth hir will in practise by company, and opportunitie. She prouoketh al ages, she confoundeth euery sexe, shee breaketh all order: shee peruerteth each degree, shee doth assault man and woman, yong & old, the wife and the simple, the high and low estates, the base and the best degrees. Leachery. Iob. 4.

Of

Of many which haue perished through Leachery. Chap. 23.

WHo is able to set forth and sufficiently to declare ỹ multitude which haue perished through this wicked sinne? For leachery ouerthrew *Pentapolis*, and the countrey neere adioyning. Leachery destroyed the *sodomits*, & *Sichem*, with all the people therein. Through leachery were those that rauished *Dyna* murthered. Leachery ouerthrew *Her* and *Onam* the sonnes of *Iuda*. Through leachery ỹ vncleane Israelite and Madianite perished both at once. Leachery caused the fornicators of the tribe of Beniamin cleane to be rooted out. Leachery destroyed ỹ vnreuerẽt sons of *Hely* the priest, and killed those whiche deflowred *Amon* at the banket. Leachery was the death of *Vrias*, & brought the two elders whiche falsely accused *Susanna* to an ignominious & most shamefull end. To conclude, this leude luste did curse *Ruben*, seduced strong *Sampson*, & allotted wise *Salomon*. It is therefore true which we reade: that many haue perished through beautie. For wine and women do cause wise men to dote & play ỹ Apostates, & putteth mẽ of vnderstãding to reproch. This foule

Genes. 17.
Gen. 16. & 34.
Gen. 38.
Num. 25.
Iudic. 19. & 20.
Reg. 2. & 4.
3 Reg. 11.
Dan. 13.
Gen. 35. & 49.
Iud. 16.
3 Reg. 11.
Booke of Iesus. 9.
Ibidem. 19.

foule desire hath destroyed many lusty Lybertines: & many stout and valiant captains haue perished by hir means. The way to hel is hir house which leadeth men headlong to the inward parts to death: She weakeneth mans strength, impayreth his senses, shortneth his life, wasteth his substance & wealth.

Of the Ambitious man. Chap. 24.

The couetous man gathereth riches, and the nigarde keepeth them togither: the Glutton delighteth in belly cheere, and the Leacher dwelleth in his lust. He that is ambitious affecteth honours: and he ẏ is proud doth extoll and magnifie himself. The ambitious man is alwayes fearefull & circumspect, least by word or deed he should offend in commō audience: he pretendeth humilitie, and maketh a semblance of greate honestie: he sheweth himselfe gentle in hearing, curteous in talking, and boūtifull in doing: he foloweth his betters with counterfet curtesie: he boweth and coucheth vnto each one: hee frequenteth the courts of Princes: he visiteth noble personages, making great shew of dutie & obeysance, and always approueth what they doe affirme, seekyng by flattery Ouidius.

to

to please theyr humours. Not ignorant of the Poets saying: although there be no dust vppon the garment of thy better, yet pretend a kinde of double diligence, and seeme to shake off that that is not. He is ready and diligent where hee knoweth to please: but slow, and not earnest where hee feareth displeasure. He seemeth to reproue things that be euil, and cunningly detesteth things that be vniust. Hee speaketh things plausibly to those that giue eare: and applyeth hymselfe to euery company, reapyng thereby a fruitlesse prayse, and a colourable commendation. Oftentymes hee doeth sustayne a harde conflict with himselfe, whilest iniquitie moueth his mynde: and ambition stayeth hys hand, whilest ambitiō doeth not permit that to be done, which hir mother iniquitie doeth put hir in minde of. But yet for all this the mother and the daughter vse louine togither. For the mother openly mayntayneth hir purpose, and the daughter in secrete doth not resist. The mother before all men claymeth vnto hir that whiche is manifest, and of right dutifull: but the daughter affecteth that whiche is close and coucrte. And therefore the ambitious man doth alwayes most willingly

willingly intreate vpon soueraintye: whiche with greedy desire he soloweth, saying: O when shall hee rule and haue the swoorde in hande, who woulde be seuere in iudgement, meeke in mercy: who would frame his will to reson: who loue nor fauour cannot withdraw from doing iustice: whom prayer can not entreate, nor hire corrupte: who would giue credite to those that bee faithfull, and eare to those that be humble: Who in fine woulde bee louing and gentle, liberall and curteous, stedfast, prudent patient, and politike?

Of the excessiue desire of ambitious men. Chap. 25.

THe ambitious man if possibly hee do not profite by this meanes: then hath hee recourse vnto some skilful mate, that can cunningly play the parte of Symon Magus, or else he vseth ỹ helpe of Giezi the bribe taker. And by Symon whome hee maketh a daungerous instrument for a diuelish purpose, he purchaseth that which of himselfe he coulde not attaine: then is he liberall in giuing, and ful of rewardes: then with fayre woords he tryeth his frends & maketh large

promises: and then doeth hee leaue no pathe vntroden to win grace or fauour, to obtaine his purpose. But if by this meanes it commeth not to passe, he violentlye inuadeth estate of honor, and impudentlye vsurpeth the place of authoritie, and being supported by the hope of friendes, and partly prickt forwarde by the helpe of parentage, he is so inflamed with the desire of honour, and so deepely drowned with the inordinate affection to beare rule, y neither he abhorreth to fal into scysme, nor feareth to cõmit any scãdalous acte. But Giezi was stricken with a leaprosie: And Symon perysshed togyther wyth hys money: the fyre consumed Chore and his companions: and the earth deuoured Dathan and Abyron. Let no man therefore take vppon him honour, vnlesse hee bee called by GOD, as Aaron was.

4. Reg. 5. Act. 8.

Num. 16.

Iob. 5.

An example of an ambitious man. Chap. 26.

YEt do finde an euident and manifeste example of ambition in Absolon, who when hee did aspire to the kingdome of his father made for himselfe Chariotes, and

2. Reg. 15.

pro-

prouided horsemen, and ordained men of warre to goe before him: And rysing vppe early in the morning, he stode (as the story sayth) neare vnto the entrye of the gate, & hee called vnto him euery one ỳ had busynesse in the Kings iudgements, and asked, Of what Citie art thou? who making answere sayde: I am one of the Trybes of Israell, and your seruaunte: your request seemeth to me good and reasonable, said Absolon againe, how beit there is no iudge appoynted by the King to giue you audience: but who will make mee a Judge vppon the earthe (sayeth hee) that all those whiche haue businesse myghte come vnto mee, as vnto an vpright Judge? And as there came a certaine manne to salute him, hee stretched forth his hande, and taking hym thereby, embraced, and kyssed hym, and the like he did vnto al the people of Israel, which came to iudgement, and to haue audience of the King hys father: and hereby hee withdrewe the hearttes of the Israelytes from his father. And when hee wente to Ebron, he sent out priuy scouts amongst the Tribes of Israel, saying thus vnto thē:

as ſoone as you ſhall heare the ſounde of the trumpet, ſay vnto the Iſraelites: Abſolon raigneth in Ebron. And there was a ſtrong conſpiracie, of their company greatly increaſed.

Of the ſhort and miſerable life of noble men. Chap. 27.

BVt admit that the ambitious man be exalted aloſte, and promoted to the higheſt place: his charges do increaſe, hys cares are multiplied: his times of abſtinēce are prolonged, and his quiet nightes from reſte, are turned to watching: whereby the bodye is diſtempered: nature is weakened and the vitall ſpirites made feeble. And through ſuche diſtemperatures, the ſleepes are broken, the appetyte is loſte, the ſtrengthdecayeth, and the bodye conſumeth: And languiſhing in hym ſelfe perhappes he liueth not halfe his dayes, but quickely ſhorteneth his miſerable life, wyth a more miſerable ende. The ſaying of the Poete in hym is verifyed: *Thynges that are greate in themſelues do ſoone fal*, and great men bee not permitted to continue

tinue long in their estates, and they be exalted, that they may come down with a greater fall.

Thys saying of the Prophete also by them proueth true, I did see (sayeth hee) the wicked man highly aduanced and set aloste, yea euen as highe as the Cedar trees of Libanus: but I passed by, and beeholde there was none that would know him: I sought hym, and in the place of hys dwelling hee coulde not bee founde. His dayes shall bee abridged and shortened: hee shall bee stryken as the vine in the fyrste floure of his Grape, and as the Olyue when it bringeth forth flowers, according to the saying of the wise man. The lyfe of euery potentate is but shorte. Psalme. 36. Booke of Jesus. 10.

The properties of a proud man. Chap 28.

AS sone as the ambitious man hath aspired to honour, hee is straight wayes puffed vp with pride, and without all measure hee breaketh into bragges and boastes sounding to hys owne prayse and credite: Hee bendeth not hys mynde to doe good vnto others, but gloriously to blase oute

hys power and prerogatiue: Hee preſumeth hys perſon to bee made muche better, bycauſe hee hathe gotten ſuperioritye. But alas, highe degree maketh not a good manne, nor honour, nor dignitie maketh a manne better: but the honeſtye and vertue wherewyth hee is endued. Furthermore, the ambitious man exalted on high, contemneth the companye of his olde frendes, and diſdaineth the ſight of his former kamyliars, and tourneth his face from hys wonted acquayntaunce: hys countenaunce is proude, hys gate is glorious, hys mouthe is fylled wyth haughtie termes, hys minde is fixte vppon waighty matters. Hee is impatiente of ſubiection, and deſirous to beare rule: hee is a clogge vnto the cleargye, a greate burthen vnto his Subiectes, and a heauye yoke vnto his neyhgboure. Hee can not patientlye beare any greeuous thyng that ſhall touche him ſelfe, nor delay that whiche hee hathe conceyued in hys mind: but he is raſhe, bolde, boaſting, arrogant, ſone moued, and very importunate.

Of

Of the fall of Lucifer, the father of pryde. Chap. 29.

O Pryde whiche no man can beare: thou arte intollerable and odious vnto all men: and amongest all vices, thou alwayes arte the fyrste and laste: where thou commest, euerye other synne doeth followe, and when thou takeste thy leaue the other are forsaken. For it is written, Pryde is the beginning of all sinne, and the firste begotten and eldest daughter of deathe. For thys wicked daughter, Pride, in the very beginning of things did stirre vp the creature against the creatoure that formed and made him, the Angell againste God: but God threw hym down from the heauen, bicause hee didde not continue in the trueth: hee threwe hym downe from the state of innocencye into synne: from synne into myseryes: from the brightnesse of Heauen, into the darke and mistye ayre: Hearken what the prophet saith of this fal. How arte thou fallen down from heauen (O Lucifer) which didest rise in ỹ morning? thou which diddest wound all nations, art now

Booke of Iesus. 10.

Esay. 14.

fallen vnto the earthe: thou (I ſay) whiche ſaydeſte in thy hearte, I wyll aſcende into the Heauen and wyll exalte my ſelfe aboue the ſtarres: I wyll ſitte in the mountayne of witneſſe, in the ſides of the Nozth, and I will aſcende aboue the heigth of the cloudes, and wyll bee lyke vnto the moſte hygheſt. Thou waſte the Image of hys lykeneſſe, beeyng full of wiſedome and perfite in comelyneſſe: thou waſte the dearling of Gods Paradiſe. Euerye pꝛecious ſtone was in thy garmente: the Zardonicke, the Topaſe, the Jaſper, the Cryſolyte, the Onixe, the Berill, the Carbuncle, the Saphyze, and the Emrode: yea the verye golde it ſelfe: to bee ſhozte, all theſe thynges (O Lucyfer) were pꝛepared in that day that thou waſte created, foz the ſetting fozthe and trimming of thee. Thou waſte that Cherubine, whoſe wings were ſtretched fozthe: And I placed thee vppon the holye Mountayne of GOD. Thou diddeſte walke in the middeſt of the ſtones ſet on fire thou waſt perfit in thy pꝛoceedings from the day of thy creation vntil ſinne and iniquitie was founde in thee: but when thou diddeſt tranſgreſſe, I did caſte

thee

thee out of the holye mountaine. Thy heart was exalted & puffed vp through thy beautye and brightnesse, and nowe I haue cast thee downe vppon the grounde. The Cedar trees were not higher than he was in paradise: the fyre trees did not match his heigth, and the Palme trees were not equall wyth his boughes: there was no tree of Paradise comparable vnto his beautye, bycause God made him comely and goodly to beholde amongst many. And he is now become king of the children of Pride: Hee is that greate redde Dragon whiche hath seauen heades, whose tayle drewe after it the thirde parte of the Starres of the firmamente, and sette them vpon the earth. And hee is that great Dragon and olde Serpente whyche was throwen downe and is called the Dinell or Sathan, who seduced the whole worlde, and is caste vppon the grounde, and his Angels also with him: Of whome oure Sauiour saith: I did see Sathan like vnto the lightning falling downe from heauen. For euery one that exalteth hymselfe, shall bee made lowe: and hee that humbleth himselfe, shall be exalted. Iob. 41. Apoca. 11. Luke. 10.

Of the Arrogancie of men. Chap. 30.

O Pryde presumptiō, O presumptuous pryde, whiche diddest not only attempt to make the Aungell equall wyth God, but haste presumed also to make men as Gods. Yet suche is the fickle fauoure of pryde, that whom she setteth vp aloft, she quickly pulleth downe againe, and whome she dothe exalt, she sone enbaceth ẏ same. Wherevpon oure Lorde sayde vnto the Prophete. Thou sonne of man, say vnto the Prince of Tyrus, thus saith our Lorde, bycause thy hart is lift vp as though it were the harte of a God, and for that thou haste sayde, I am God, when thou art but man, I will bring therefore vpon thy necke the strongest of the Gentiles, and I will destroy thee, and thou shalte dye in the ouerthrowe of them which shall bee slaine, and thou shalte perishe amiddes the Seas: *Nabuchodonozer*, bycause hee did proudelye bragge vppon hys power and strengthe, and sayde: Is not thys *Babylon* whyche I dyd buylde for the place of my kingdome: in the strengthe of my power, and in the glorye of myne honor?

Ezechiel. 28.

not ? And as the worde was yet in the Kyngs lippes, there came a voyce from Heauen, saying, Kyng *Nabuchodonozer*, it is spoken to thee. Thy Kyngdome shal goe from thee, thou shalte bee cast out from amongest men, and shalte haue thy place wyth the wylde and brute beastes : thou shalte eate haye as doeth the Oxe, and shalte haue seauen yeres vppon thee, vntyll thou knowest that the highe and myghtye dothe rule in the Kingdome of menne, and giueth it to whome so euer hee wyll. And the verye same houre thys saying was fulfilled vppon the Kyng: for hee was cast out and dyd eate haye with the Oxe. It is then true, which is saide in the Psalme : Man when hee was in honour vnderstood it not, hee was compared vnto the brute beastes, and made lyke vnto them. Pride ouerthrewe the Towre of *Babylon*, and confounded the tongues. Pride slewe *Golias* the Giant, and hanged vp *Hamã*. Pride ouerthrewe *Nicanor*, and was the destruction of *Antiochus*. Pride drowned *Pharao* in the redde Sea, and murthered *Sennacherib* the Kyng of Assyrians in the Temple of hys false God, Pride cutte off

Daniel.4.

Psalme.48.

Genes.11.

1.Reg.17.

Hester.7.
2.Machab.15.
1.Machab.6.
Exod.14.
4.Reg.18.

Holofer-

Iudith. 13. Holofernes head, when he thought himselfe
Booke of Iesus. 10. furthest from feare: and to bee shorte, God
Ibidem. hath suppressed the seates of proude Princes and rulers, and hathe dryed vp the rootes of insolent nations.

Of the abhomination of Pride. Chap. 3.

HOwe detestable a thing Pride is, God himselfe doth witnesse by the mouth of his prophet saying, I detest and abhorre the
Amos. 6. pride of *Iacob*: And againe, our Lorde hath
Amos. 8. sworne against the pride of *Iacob*, I wil not vntill the ende forgette all their workes. And
Prouerb. 8. herevpon amongst al the sinnes which God doth hate, the wise man reciteth for the first of them, proude and loftie lookes. And the Prophet sayth, the day of the Lord of hosts shal come vpon euery proud and high minded man, and vppon euery arrogant person,
Esaye. 5. and such shal be cast downe and made low: It shall come vpon the Cedar trees of Lybanus, which be both high and strong, and vpon al the Okes of Basan, and vpon the high mountaynes and all the loftie hilles, and vpon euery tower and wall that is fortified: and the statelynesse of men shall bee

shaken

shaken downe, and the stoutnesse of the valiant & courageous shall be abated. Therefore hath Hel encreased his power, and hath enlarged his mouth, and shee shall devoure all the proude and vaineglorious persons. Esay. 2.

The Lorde of hostes hath determined thys, that he might cut off the pride of the insolent. Esay. 3.

Holy *Job* also saith, If pride shal mount vp into the firmament, & the proude mans heade shall touch the Cloudes, yet shal he in the end consume away, and come to corruption as the dirt. Iob. 20.

Against the arrogancie of proude men. Chap. 32

EVery vitious man for the moste part loueth his like, but the proude man hateth him that is proud and loftie. Herevpon saith the wise man: There is alwayes strife and debate amongst proude men, and wher Pride raigneth, there commonly is disdain and reproch. The proude mã desireth gladly strange things, wherunto he hath bin accustomed, and he accounteth wõted things as lothsome. He thinketh the party to whõ he vseth speeche, thereby to reape profite and great commoditie: but if with curtesie hee prouerb. 33. Prouerb. 11.

embrace

embrace any man, hee presumeth his countenance, to gaine hym great credite. He seldome sheth any friendly affection, but alwayes imperiously doth shewe his authoritie. His pride, his arrogancie, and hys disdaine, is of more force wyth hym, than courage, or manhode. But let him remember the words of the Gospel. There arose a contention amongst our Lords Disciples, whiche of them should be taken for the greter, but Jesus said vnto them: the princes of nations & people do rule ouer them, & they which haue po'wer amongst thē be called beneficiall or bountiful: but you be not so, for he ẏ is greatest amongst you, shal bee as ẏ yonger, & he that hath the preheminēce, shal be as the seruante. And as ẏ Apostle sayth, you shal not be as hauing gouernement ouer the cleargie, but an example and patron to the flocke willingly. The earth is the Lordes, and the whole worde, and al that dwell in it is his encrese and aboundaunce. There is then but one Lorde, and one God, and others which beare the names of Lords bee but only seruants, vnto whom dominion is not proper, but seruice is apppointed. And therefore sayeth the wise man, If they haue

Luke.22.

1.Pet.5.

Psal.23.

haue apointed thee a ruler, shew not thy selfe proude nor stately, but be amongst them as one of them. Booke of Iesus. 10.

An example against the deceyte of ambitious men. Chap. 33.

The mother of the sonnes of Zebedie made petition vnto our sauiour Christ, saying, Cõmaunde that those my two sons may sitte with thee in thy Kingdome, the one on thy right hande, and the other on thy left: to whome Christe made this answere: You know not what you aske, for a Kingdome is not gottẽ by honor, but by charge. And therefore doeth our Lorde adde in the same place: It is not mine office to gyue rule and dignitie vnto you. As thoughe hee shoulde say, It is mine to giue, but not to you, that is, to such ambitious persons: For although all power and authoritie commeth from God, yet is not the gouernemente of the proude allowed of the hyghest, according to the saying of the Prophete: They raigned and bore the sword, but they had it not of me: They were rulers and I did not know them. Matth. 20. Osee. 8.

Of

Of the properties of arrogan e men. Chap. 34.

Math. 23.

The proude man affecteth the highest seate in the synagogues, and to be first placed in feasts: he liketh well to be saluted in open sight, and to haue great reuerence in publike assemblies: the title of mastership pleaseth him much, and the proper name of his person or parentage he cannot abide, but desireth to bee called by the name of his dignitie, which fortune hath lent him: for he loueth not to bee honoured after the common sorte. And when he is placed in high degree he vseth stately gate, and loketh for reuerẽce on euery side, and sometimes most cũningly he craueth curtesie. There was a certayne king vehemently noted for pride by a graue Philosopher, whome when the wise man saw in his stately throne of soueraintie, hee lay prostrate before him, and in most humble manner adored the King: that done, he arose and sate downe by him: the King disliking his disloyal demeanor, bycause hee knewe him to be a Philosopher, demaunded what he meant: the Philosopher answered, thou art eyther god or mã, if thou be a God, I ought to adore thee, but if thou be a man.

I

I may well sit by thee, But the King checkking the Philosopher wyth hys owne calling, made thys answere: I am in very deed a man, and therefore thou oughtest not to worship me, but if I were a god, it beseemes thee not to sit by me.

Of superfluous Apparel. Chap. 35.

IN the beginning of the worlde after the offence cõmitted in Paradise, our forefather wore garmentes made of beastes skinnes: Our Sauiour Christ also to auoid the excesse of apparel, saith vnto vs, you shal not haue two coates, but according to the counsayle of Saint John, he that hath two coates, let him giue one of them to him that needeth. But the proude man, to set out his glory, delighteth to haue sundrye sortes of gorgeous apparell, and to be clothed in silks or veluet, & to be deckt with pretious stones. Yet what other thyng is a manne decked with gorgeous garmentes, than a paynted sepulchre, whose outward shape is faire, but ful of corruption & vncleanesse within. The pretious stone and the purple, the silke and the veluet, doe all consume in the mudde.

Gene. 3.
Math. 10.
Luke. 3.

Golde siluer, and pretious stones bee they neuer so sumptuous, ware foule and vncleane in myre: Dignitie and authoritie are euill placed in the duste: Honor and glory hath no good seate in the ashes: why then doest thou set forth thy borders, the instruments of Pride. Why doest thou exalt hyr gay wealts and garments? The riche man that was clothed in purple and silke, was buried in Hell. *Dyna* the daughter of *Iacob* the Patriarche before she went forth to buy ornamentes of forrayne women (as *Iosephus* writeth) continued a mayde, but after shee wente out from amongst them, *Sichem* sonne to the King of the Ammorites rydde violently re[illegible] she hyr. *Holofernes* whiche sate vnder the riche and precious Canapye wrought with Gold, stones and purple was slaine of *Iudith*, who left off hir sackclothe, and put on the apparell of mirthe and ioye. Therfore saith the wise man. Boaste neuer of thy apparell. And the Apostle forbiddeth women to bee highe mynded in theyr gorgeous garmentes. and that they should not shew forth their frisled heare, or to set out their caules with golde worke, or to vse any trimming or brauerye in their roabes.

Math. 23.

Luke. 16.

Genes. 34.

Ioseph antiq. lib. cap. 28.

Iudith. 15.

Booke of Iesus. 10.

1. Tim. 2.

2. Pet. 3.

Agaynste

Against the vaine decking and trimming of the body. Chap. 36.

HEarken what the Lorde speaketh by the mouthe of his Prophete agaynste superfluous decking. For asmuche as the Daughters of Syon, are become loftye, and haue walked with their neckes stretched forthe to bee seene, twinkling theyr eyes as they passe by, the Lorde will make their neckes deformed, and will leaue them no heare, and in that daye the Lorde wyll take from them the decking and ornaments belonging vnto them: as theyr bowpes of Golde, theyr chaynes, theyr ouches, theyr braceletes, theyr scarfes, the instruments wherewyth they shedde theyr heare, their fyne garters, theyr smal chaynes, their nosegayes and sweete perfumes, their little gimmolles that goe through theyr eares, theyr rings, theyr pearles or pretious stones whiche do hang at theyr foreheades, theyr sutes of apparell, theyr shorte cloke, theyr fyne lynnen, theyr crisping pinnes, theyr looking glasses, theyr fyne canibricke, theyr headbands and their vayles of lawne: Esay. 3.

and they shall haue for their sweete perfume a lothsome sauoure: for theyr fyne girdles a course corde: for their curled heare, a balde pate. Beholde this punishmente is giuen them for their sinnes, that wherin they haue had delight, therein they may bee punished. Giue eare also vnto the Prophet Ezechiell, who sayeth vnto the people of Tyrus: O Tirus, diuers sorts of silkes are wouen for thee in Egypt, to make thee bayles and couerings. Blew silke and purple are brought from the Iles of Elishah, and ordayned for thy attire. The merchantes of the Ilandes haue changed theyr combes of Iuorie and Ebonye with thee at thy price. For the multitude of thy woorkes, and for thy vse, they haue set forth in thy faires pretious things to sale, as Emerauds, Purple, Damask, embroudered woorks, fine flaxe, silke, and chorall. The factours of Dedan haue brought to thee riche tapistrie and carpette woorkes, for the garnishing of thy seates. And thou art replenished with all thinges, and too muche glorifyed. But nowe thou art consumed and eaten wyth the sea, and thy goodes in the bottome therof, and ouerwhelmed in the waters, and thou art come

Ezechiel.27.

to

to nothing, and shalt neuer rise againe.

That more fauoure is shewed vnto a man for his apparell sake, than for his vertue. Chap. 37.

When a certayne Philosopher in verye meane apparell came vnto a Princes gate, beyng long stayed thereat, and not suffered to enter in, he went back and changed hys habite, and deckt himselfe in gorgeous attyre: afterwardes returning againe vnto the gate, he was at the firste permitted to enter in: who comming in presence of the Prince, beganne to kisse and reuerence hys garmente, whereof the Prynce not a little marueling, asked the cause why hee did so: to whome the Philosopher aunswered: I doe honor hym (sayth he) that hathe done me honor, for that which vertue could not obtayne, my garmente hathe brought to passe. O vanitie of all vanities, that gorgeous garmentes shoulde bee more honoured than vertue, and beauty more esteemed than honestie.

Of the painting of the face to deceiue the eyes. Chap 38.

THrough the proude and vayne deſire to ſet oute our beautie, many tymes the natural face or ſhape is couered, and an artificiall countenaunce framed thereon, as thoughe the counterfet colours of mans inuention, did much excel ẏ cunning or worke of God. But manne herein is deceyued: for ſaith Chriſte conſider and beholde the lylies of the fielde howe they grow, they do neither labour nor ſpinne, and I ſay vnto you, that Salomon in all his glorye and triumphe, was neuer clothed as anye one of thoſe bee: for it is not to be thoughte, that a fained or fayned coloure, is comparable to a natural or true coloure: For when the face is externally painted, the inwarde parts are therby corrupted and made noyſome. Al men & women are nothing elſe but vanitie. For what is more vaine, than to trimme & frizle ẏ heare, than to colour and paint ẏ cheeks, & to ſtretch out the browes? ſeeing ẏ the glory of this life is deceitfull, and that beuty is but vaine. Al fleſhe is but as the graſſe, & the glory therof as the floure of the fielde, which dothe quickly wither and vade awaye, and

Math. 6.

Pſalm. 38.

Pro. 30.

Eſaye. 40. Pſalme. 30.

ſhal

shall sone decay as the potherbes. And to omitte the speaking any more of this matter, least I shoulde seeme malitious: what is more vaine, than to adorne the table with fine and imbrodered clothes, with Iuorie trenchers, with long carpets, with flagons of siluer and golde, and a number of pretious and gorgeous ornaments? or what auayleth it a man to paynte his chamber, to gilt ẏ postes of his bedde, to prouide a faire or sumptuous portall to enter therein: to make the pauement shine, to fyll his bedde full of feathers, to couer it with silke, or else to decke it with curtaines or canapye? for it is writtē: when he dieth, of al these things nothyng shall hee receyue, ne yet his glorye or pompe shal folowe him. Psalme.48.

Of the vncleannesse of mans hart. Chap. 39.

There is no manne that can boaste of the cleannesse and puritie of his hearte: for as muche as euery one of vs, hathe offended God in manye thynges. And if wee shall saye wee haue no synne, wee deceyue oure selues and the trueth resteth not in vs. What manne is hee that can saye with the Iacob.3. 1.Iohn.1. 1.Cor.4.

Apostle: I do not knowe myselfe guiltye in any thing, and yet for all that I am not iustifyed? who is he that can say thus? if there bee anye suche, wee maye well prayse hym. Beeholde euen amongest the Saynctes of God there haue beene founde some chaungeable: and the very heauens are not cleane in his syghte, no not his Angelles, for in them hee hath founde wickednesse. Howe muche more then is man abhominable and vnprofitable in the sighte of God, whyche hath drunke (as it were the water of iniquitie) synne: Therefore dydde it repente GOD that hee hadde made man, bycause hys malyce and frowardenesse was greate vppon the earthe, and his thoughts were alwayes enclined vnto euill: for thys cause beeyng inwardly moued with sorow, hee destroyed man whome hee hadde made in the first age.

Iob. 15.

Iob. 4.

Genes. 6.

But yet for all thys, the iniquitie of manne didde abounde, and the charitie of many waxed colde. All men wente astraye, and were beecome vnprofytable, and there was not one that dydde good, no not one. For the whole lyke almoste of mortall men, is full of sinne and iniqui-

Math. 24.
Psalm. 13. 52.

ty

tie, in so muche that scantelye one can bee founde whiche doeth not decline on the lefte hande: whiche doeth not returne to his former wickednesse agayne, and pyne awaye in vncleane corruptiō: but rather to increase their offences, they do braggе and boaste, when they haue done amisse, and reioyce in theyr wicked doings: they are replenished with all pride of abomination: as with malyce, fornication, couetousnesse and pride: they be also fraught with enuy, manslaughter, contention, deceyte, euill wil, and hatred: they may be whisperers, tale bearers, & seditious persons: hatefull to God, contumelious, proude, high mynded, inuentors of mischief, disobediēt to their parēts, without discretion, without order, without loue, without keeping of league or promise, and without mercy. With such men, yea and with worse the worlde doeth abounde, as with men of sundry sects, with tyrants, disloyall subiects, committers of Symonye, committers of rapes, hypocrites, ambitious persons, couetous men, robbers, pirates, violent spoilers, extortioners, vsurers, forgers of instrumentes, committers of sacriledge, with traitors and lyers, with flatterers and Rom.8.

deceitfull menne, wyth ſowers of debate and ſubtyle perſones, wyth gluttons and dronkardes, wyth adulterers and inceſtuous perſons, wyth effeminate and leude menne, wyth ſuche as bee ſlowe and negligent to doe good, wyth ſuche as be vaine and prodigall, furious and angrye, impatiente, and vnconſtante, wyth ſorcerers and ſouthſayers, wyth periured and curſed menne, wyth preſumptuous and arrogante, with thoſe that bee harde of beliefe and deſperate, and to conclude, with all kynde of ambitious menne. But as the ſmoke vanyſheth awaye, euen ſo ſhall they decaye: and as the waxe doeth melt before the fyre, euen ſo ſhall ſinners beefore the face of God. Pſalme. 67.

Of the griefs and torments which euyll men doe ſuffer at the houre of death.

Chap 40.

THe euill liuers doe ſuffer foure paines at theyr deathe: The firſte is the anguyſhe of the bodye, whyche is ſo greate and ſo extreame, that the lyke neuer was nor is felte in this lyfe at anye tyme, before the

the dissolution of the soule from the bodye. For it seemeth in some menne thyroughe the great paine they do sustain in their traunce, without any motion, ẏ they do make away themselues: for the violẽce which they suffer is so strong & intoparable, by cause those naturall bonds & knots betweene ẏ body and the soule are broken in sunder. Wherevppon the Prophete lamenting, saith thus in his Psalmes: The torments of death haue beset me round about: there is not so much as one member, no not one ioynte in the whole body, which is not stretched in ẏ intolerable dolor & pang. The second paine is, when the body being altogyther wearied & spoyled of his strength, the soule doth see in a moment more freely & with much more libertie all ẏ good & euil deeds which the mã hath done in all his life time, which al are presẽted before the inwarde eyes of the soule. And this torment is so great, & the calling of things past to remẽbrãce is so grieuous, ẏ soule it self beeing thereby very much troubled, is forced to declare & reherse it: Wherevpon the Psalmist saith: The flowing or rũning strems of iniquitie haue troubled me: for as ẏ rũning streames come w̃ great violence and force, and

Psalme. 17. & .114.

Psalme. 17.

and seeme to ouerthrowe and cast down all things they fynde in the waye: euen so shall the naughtie man at his death sodainely behold the workes which he hath done, be they good or euill. The thirde paine is, when the soule beginneth to iudge iustely, and doth see all the torments of hell (whiche bee due vnto him for his sinnes) approch neere, and as it were ready to fall vppon him: where-
Psalm.17. vppon the Psalmist saith: The dolors of Hell haue compassed me about. The fourth torment is, when the soule yet remaining in the body doth beholde and see wicked spirits readye to receyue it: at whiche instante the griefe and torment is suche, and the feare so greate, that the silly soule being in great anguish, returneth and recoyleth backe again, so long as it may, into the body, that thereby it may redeeme some parte of the tyme, in the which it shall bee in captiuitie.

Of the comming of Christ at the houre of euery mans death. Chap 41.

BOth good and euill men, before ỹ soule departe out of the body, doe see Christ vppon the crosse. The euill and wicked man doth see hym to his confusiõ, that he may be asha-

ashamed & blush, in that hee is not saued by the bloud of Christ, his office so requiring: and therfore in the Gospel it is sayd to wicked and cuyl men: They shal behold and see hym whom they haue perced and wounded: Iob.19. zacharie.12. whyche is vnderstode, at the comming of Christ to iudgemente: and also at his comming at the day of euery mans death. But the good man doth beholde Christ vpon the crosse to his greate ioye: as we gather by the wordes of his Apostle whiche sayth: vntill the day of death, when Christ vpon ẏ crosse shall appeare vnto the good and euill. And Christe himselfe saith of saint John the Euangelist: I will that he remayn so vntyll I come, that is to witte, I will that he remayne in virginite vntill I come to hys death. Wee reade of foure commings of Christe: two of them be visible, and two inuisible. He came visibly in humilitie to redeeme the worlde: and he shall come visibly in his maiestie to iudge the world. Of hys inuisible commings the firste is, when hee commeth into the minde of man by grace, accordyng to the saying of our lord in saint Johns Gospell: wee shall come vnto hym and dwell wyth hym: The seconde is at

1. Tim.6.

Iohn.21.

Iohn.14.

the

the death of euery man. And therefore sayth
Apocal. 22. Saint John in hys Apocalipse, come vn-
to mee Lorde Jesus. At whose comming
that we may bee founde watchful and dili-
gent seruantes, let vs indeuour our selues to
serue and feare him in holynesse and pure-
nesse of lyfe, to whom with the father
and the holy ghost be all honour,
maiestie, glory, power, and
dominion for euer
and euer.

(*)

¶ The thirde Booke, of the Mirror of mans life.

Of the putrifycation of the body when the soule is departed Chap. 1.

THe soule of man (sayth the Prophet) shall depart from him, and hee shall returne again into earth frō whence he came. In that day al hys thoughts & worldly inuentions shal perish. O how many & how wōderfull great are ẏ imaginations of mortall men about worldlye prouisyon: but when death shall preuent them, all their deuises & inuentions shall sone vanishe away, & they shall quite decay, euen as the shadow when it declineth, or as the Grashoppers whiche sone are shaken from the graine. Furthermore, when the body and soule are separate a sunder, thē shal they forsake wō great griefe & sorow such things as thei loued in this life moste derely. For there is a terme appointed the which can not be escaped, at what time earth shall returne to earth, as it is written:

Psal. 145.

Psal. 108.

Iob. 14. Psal. 103

Thou

Genes.3. Thou art earth, and shalt returne into earth agayne. Bicause it is agreable to the course of nature, that euery mortall thing shoulde bee resolued agayne into the selfe same substance, wherof it was earst made: Therfore (saith Dauid) the spirites of men shall bee taken away from them, and they shall returne into dust. But when man shall dye, his inheritaunce shall bee with brute beasts and serpents, for all men shall sleepe in the dust, and the wormes shall eate their flesh, euen as the moth the garment, as hee doeth deuoure the wolle. I shall bee consumed (sayth Job) as corruption, and as the garment which is eaten of the mothe: I saide vnto rottennesse, thou art my father, and I called the wormes my mother & sister. Man is but a masse of putrifaction, and the sonne of man is but corruption. O what a loathsome parentage is that, where rottennesse is the father? and what an vncleane stocke is that which is vnited with wormes? For mā is conceiued in corruption and in the burning heate of foule lust, vpon whose dead carkasse the wormes doe waite as mourners. In his life time he bringeth forth troublesome and tedious vermine, & after death

Pſal.103. Booke of Jesus. 10. Iob.21. Esay.51. Iob.13. Iob.17. Iob.25.

hys

and euerlasting fire? or whiche of you will soiorne with heates which neuer shal ceasse? They shal be (sayth hee) smoke in my furie, and as a burning fire al the day long, whiche shal not bee put out in the night, but the smoke thereof shall rise and encrease for euer. I will giue you to bee a perpetuall reproche (saith our Lord by Jeremie his prophete:) and an euerlasting ignomie whiche shall neuer be blotted out through oblivion. And they which haue slept vpon the dust of the earth, shal watch (sayth *Daniel*) some to obtain life euerlasting, other some to becom a reproch, that they may always see it. And the wise man sayth, that after the wicked & vngodlye man is departed out of this lyfe, ther shalbe no more hope of him: but his perdition shal fal vpon him out of hand, and he shal be suddainly torne in pieces, and neuer shal finde any medicine or remedie therof agayne. If any shal adore ỳ beast and hir Image, he shall (sayth S. John) drinke of the vine of gods wrath, and shall be tormented with fire and brimstone: & the smoke of his tormentes shall rise and increase for euer: neyther shall he rest day nor night, whyche shal worship the beast and hir Image: The truth

Esay. 65

Hier. 23.

Daniel.

Prouerb. 11.
Prouerb. 6.

Apocal. 14.

Math. 25.

truth it selfe shall confirme this saying, whē he shall come to iudgement, and reproue the reprobate in these wordes: Go you accursed into euerlasting fire, whiche is prepared for the Deuil and his Angels. If therefore according to Gods iudgement all credit doth consist in the persons of two or three, how much more then shall that appeare euidente and cleare which is witnessed by the mouth of so many cōcerning this trueth proponed.

Of the day of iudgement. Chap. 12.

Esay. 13.

BEhold therfore (saith the Prophet) the day of oure Lorde shall come cruelly, full of wrath, ful of anger and fury, to bring the earth into a desert, and to destroy ẏ sinners therof. Bycause the Starres of Heauen and the brightnesse of them, shall not appeare or be seene, and the Sunne shall be darkened in hys rising, and the moone shall not giue forth hir lighte. And I will visite the wickednesse of all the world, and the iniquitie of the vngodlye. I will also cause the Pride of the vnfaithful to ceasse, and wil plucke downe the arrogancy of the mighty. For al power shal be dissolued, and the hart of euery man shall consume & wast away.

For-

Torments and griefes shall possesse them, they shall mourne as women do in childebed, euery one of them shall be astonnyed at his neighbour, and their countenances shal be defaced with fire. That day shal be a day of anger, a day of tribulation and anguish, a day of calamitie and miserie, a daye of darknesse and obscurity: yea it shall bee the day of trumpets and of noyse, by cause our Lord wil with hast make an end of al those that do inhabite the earth. And that day shal suddenly come vpon al such as dwell vpon the face of the earth, euen as a snare For as lightning cõmeth out of ỹ East, & goeth into the West, euen so shal the comming of ỹ sonne of man be. And as ỹ Theefe commeth vnloked for, euen so shal ỹ son of man come in ỹ night, and when they shal say amongst themselues peace & security, then shal a suddayne deathe come vpon them, as doth the payne of a woman with childe, and they shal not escape. Ibidem. Sophonia. Luke.21. Math.24. 1. Thess.5.

Of the tribulation that shal go before the day of iudgement. Chap. 13.

THere shal great tribulation go before ỹ day of iudgemẽt, such as neuer was frõ

beginning of the worlde vnto this tyme, neither shall bee. And vnlesse those dayes were shortned, there shoulde be none saued. For
Luke.21 nation shall rise against nation, and kingdome against kingdome, and there shal bee great earthquakes euery where, there shalbe pestilence, hunger, terror, and diuers signes shal appeare in the heauens, as in the Sun, ỹ Moone, and the Starres, ther shalbe oppressings of people vpon the earth, and through ỹ noise of the raging seas & flouds, and thorough ỹ expectation of such horrible things as shal come vpon the world, men for feare shall wither away. Ther shall arise vp false Prophets, and they shal giue great signes & wonders. so that the very elect of god (if it
Mat.24. 2.Thess.2. were possible) should be brought into error.
2.Thess.2. Then shall the man of sinne ỹ sonne of perdition be reuealed, which setteth himselfe a-
Ibidem. gainst God, & extolleth himselfe aboue that which is called or worshipped as God, insomuch that he shal sit in the temple of God, shewing himselfe as though he were God,
Esay.11. whom our Lord Iesus shall destroy wyth
Malac.4. ỹ breath of his mouth. But before the great and horrible day in the which our Lord shal come, Ely the Prophet shal be sent, and hee

shall

shal cõuert the harts of the fathers towards their childrẽ, and the harts of the childrẽ towards their parẽts: with whom also *Enoch* shal come, and they shall prophecy a thousand two hundreth & threescore dayes, clothed with sackcloth: & when they shal finish their testimonies, the beast which shal rise vp from ỹ botomlesse pit, shall war against thẽ & shal ouercome and destroy them, and their bodies shal lie in the streetes of the great citie. which is spiritually called *Sodome*. or *Egipt*, where our lord was crucifyed. And after three dayes and a halfe, the spirite of life shal enter into them agayne. Apocal.11.

Of the signes going before the latter day. Chap 14.

IMmediatly after the tribulation of the dayes whiche we haue mentioned, the Sunne shal be darkened, and the moone, shal not giue hir light: the Starres shall fall from the heauen, and the powers of the heauens shall moue, and then shall the signe of the Sunne of man appeare in the heauen. Then shall all the Tribes of the earthe bewayle themselues. The Kings and Prynces of the earthe (saith Saint John) the tribunes and riche men, the mightye and the Math.14. Apoca.6.

strong: to be short, euery man be he bond or free, shal seeke to hide themselues in dennes, amongest the mountaines, or rockes, and they shall say vnto the mountaines fal vpon vs, and hide vs from the face of hym which sitteth vpon the throne, and from the wrath of the Lambe, bycause the day of hys wrath is come. And who shall bee able to endure it? He shall send his Angels with a trumpet or loude voice, and they shall call togither his elect, and gather them from the foure winds, and vppermost parts af ẏ heauens, euen vnto the ends of the earth: Then shall our Lord himselfe (saith the Apostle) at the voice of an Archangel, and at the sound of the trumpet of God, come from his heauenly throne, and al they which be in their graues, shall heare the voyce of the sonne of God, & the good shall proceede to the resurrection of life, but the euill to the resurrectiõ of iudgement & damnation. Death & Hell shall surrender their dead which shall bee in them, & euery eye shal see, yea euẽ they which haue prickt against him: and al the tribes of the earthe shall mourne. Then shal they see the sonne of man commyng in a cloude with greate power and maiestie. But oure Lorde

Math. 24.

1. Thes. 4.

Iohn. 5.
Rom. 2.

Apocal. 20.

Luke. 21.

Lorde shal come to reuenge the wickednesse of the worlde, not wyth hys Apostles onely, but also with ỹ senators of his people: wherupon the wise man saith thus, Hir husband a noble man in his gates, when he shal sitte with the senators of ỹ earth &c. For they also shal sit vpon the twelue seates of the tribes of Israel. I did loke saith the Prophet Daniel, vntill the thrones were set vp, and the auncient of the dayes satte him downe: hys garmente was as white as snowe, and the heares of his heade were as cleare, and as white as wool: hys throne were the flames of fire, and the wheeles thereof were burning fire: and from his countenaunce proceeded a raging streame of fire. Thousands of thousandes dyd minister vnto hym, and ten hundreth thousands did assist him. Our Lord (saith Dauid) wil come openly, hee is oure God and will not keepe silence: fyre shall burne in his sighte, and there shall be a mightye greate tempest rounde about hym. Hee hathe called vppon the Heauen from aboue, and the earth belowe, to iudge or discerne his people. Then shall all nations bee gathered togyther before hym, and hee shall separate the one from the other,

Prouer. 31.

Math. 10.

Capite. 7.

Psal. 49.

Math. 25.

as the shepharde doth separate his sheepe frō his kiddes, and he shall set the sheepe on the right hande, and the kiddes on his left.

Of the power, wisedome, and iustice of the Iudge. Chap. 15.

Luke. 21. O Howe greate shall the tremblyng and feare be in that day? O what weeping and wayling shall then be heard? For if the pillers of heauen doe tremble and shake for feare at his comming, if the Angels of peace shall then weepe bitterly, what shall sinners doe? if the iust man shal very hardly bee saued, howe then shal wicked and sinfull men shewe their faces? Therfore doeth the Prophet Dauid exclame and say, Lorde enter not into iudgement with thy seruant, for in thy syght no man shall bee iustified, and a-

Iob. 26.

Esay. 33.

Psalme. 142. gayne: If thou O God shalte obserue and

Psalme. 129. marke iniquities, O Lord who shall be able to sustain it? For what is he that doth not feare a most iust, a wise, and moste mighty iudge? I call hym a moste mightye iudge, bicause no man can auoide his sight: hee is a wise Iudge, bycause the faultes of men can not bee hidden from him: And hee is a moste iust iudge, bycause no man can

corrupt

corrupte him. If we loke for courage he is most strong in force, and wise in hart. If equitte in iudgement shoulde bee requyred, there is none that dareth beare witnesse for mee. If I shoulde iustify my selfe, my own mouth will condemne mee. If I shall shew my selfe as an innocent, it shall declare mee to bee but froward and wicked, although I doe appeare simple. He said the worde, and all things were made: He gaue commaundement, and they were created: Hee calleth vpon the starres, and they answere, wee be heere: He maketh his Angelles spirites, and his ministers a flame of fyre. Unto whose will nothing doth resist, and vnto whome no word is impossyble: And at whose name euery knee doth bowe, as well of those that bee in heauen as vpon the earthe, and vnder the earthe. Hys syght no man can flye (as the Prophet saith) For if I shall (sayth he) ascend vp into the heauen, thou art there, if I shall descend into hell, thou art at hand also. Hee is the searcher of the reynes and hartes: vnto his eyes all thynges are open. Hee numbreth & telleth the dropps of rayne, and the sands of the Sea. God is the Lord of knowledge, for he hath the knowledge of

Iob. 9.
Baruch. 3.
Psalme. 32. 148.
Baruch. 3.
Psal. 103.
Rom. 9.
Ibidem.
Rom. 14.
Philip. 2.
Psalme. 138.
Hebr. 4.
Hierem. 17.
Eccle. 11.

all things before they come to passe. Hee is priuye vnto euerye thing, and a searcher out of secrete and hidden things. No man can be hidden from him, as the Apostle sayeth: There is no creature inuisible in his sighte: Hebr.4. Psal.7. He is a iust and a stoute Judge, and a long sufferer: who neither for prayer nor for hire, for loue nor hate, doth once decline from the Boetius lib. de consol. Philoso. pathe of righteousnesse, but alwayes marching in the high way, passeth ouer no euil vnpunished, ne leaueth any good deed vnrewarded. Therfore can no mã corrupt him, Psal.61. Iere.13. according to the Psalmist. Thou O Lorde rewardest euerye one accordyng to hys deserts.

Of Gods Judgement. Chap.16.

What is hee that wil not feare that kind of examination, wherin the selfe same shall bee both the accuser, the aduocate, and the iudge? for he shall be the accuser, when hee shall saye vnto the wicked: I was hungry, and you did not gyue mee to eate: I Matth.25. was thirsty, and you gaue me not to drink. He shall play the aduocate, when he sayth: As long as you didde it not to anye one of Ibidem. these little ones, so long you didde it not to mee.

me. He shal sustaine the person of a iudge, when he doth inferre thys of that whiche he sayde before, Get you hence away from me you accursed, into euerlastyng fyre. No witnesse shal be necessary in that iudgemēt: For that then the secretes of darknesse shall be most manifest. For there is nothing hidden whiche then shall not be reuealed: The bookes of mens conscience shal then be opened: then shall the deade bee iudged of those things which be writtē in the booke: for their workes shall folow them. O Lord what great shame or abashment shall then bee amongst sinners? What confusion shal there be, when their most detestable crimes shall be euident and manifest vnto al men? Blessed be they (sayth the Prophet) whose sinnes are forgiuen them, and whose offences are couered. For there can be no appeale made frō that sentence. By cause the father hathe giuen all iudgement vnto hys sonne: who shutteth and no man openeth: who openeth and no mā shutteth: for the mouth of our Lorde hath spoken it.

1. Cor. 4. Daniel. 5.

Apocal. 10. Rom. 2.

Psal. 31.

Iohn. 5.

Apocal. 3.

That

That nothing shall profyte the damned soules. Chap. 17.

Then shall not riches profite them, theyr worldelye honours shall not defende them, their friendes shal not helpe them, nor their golde and siluer shall not bee able to deliuer them in the day of our Lordes fury. All the Kings of the earthe shall weepe and lament, when they shall see the smoke of the fire, for feare of their tormentes. What then shall you doe in the daye of our Lordes fury? in the day of visitation and calamitie comming a far off, ? vnto whose helpe wil you haue recourse? Euery man shall beare his owne burthen: The soule that sinneth shall dye. O straight iudgemente wherein men muste make an accompte, not of their deedes only, but of euery idle worde whiche they haue spoken. This must they do in the day of iudgemēt, on the which day the debt wyth the interest shall bee demaunded of them, euen vnto the last farthing Who can therefore flye away from the wrath of him which shall come? The sonne of man shall send his Angelles, and they shall weed from his Kingdome all scandalles and offences, and those also which haue committed wickednesse:

Ezech. 7.

Apocal. 18.

Galath. 6.
Ezech. 18.

Math. 12.

Math. 18.

Luke.

kednesse: and they shall also bynde bundels or faggots to burne, and shall putte them into the chimney of the hote burning fire, where there shall bee weeping and wayling with gnashing of teeth: mourning and crying with terrible payne; noyse and clamor: feare and trembling: griefe and sorowe: darkenesse and anguish: bitternesse and misery: penurye and torment: with griefe of mynde, sadnesse, and forgetfulnesse: confusion, wrestings, pinchings, sharpnesse & terror: hunger, thirst, cold, & heate: brimstone & burning fire, which shal endure for euer and euer.

(*)

FINIS.

Speculum humanum,

Made by Stephen Gosson.

O What is man? or whereof might he vaunt?
From earth and ayre, and ashes first he came:
His tickle state, his courage ought to daunt:
His life shall flit, when most he trusts the same.
Then keepe in minde thy moulde and fickle traine:
Thy selfe a naked Adam shalt thou finde.
A babe by byrth both borne and brought forth blinde:
A drie and withered reed that wanteth sap,
Whose rotten roote is reft euen at a clap:
A signe, a shew of greene and pleasant grasse,
Whose gliding glory sodenly doth passe.

A lame and lothsome lymping legged wight,
That daily doth Gods frowne and fury feele,
A crooked cripple, voyde of all delight,
That haleth after him an hauiting heele,
And from Hierusalem on flittes doth reele:
A wretch of wrath, a sop in sorow sowst,
A bruised barke with billoes al bedowst,
A filthy cloth, a stinking clod of clay,
A sacke of sinne, that shal be swallowde aye,
Of thousand hels, except the Lord do sende
His helping hand, and lowring browes vnbende.

The prime of youth, whose greene vnmellowed yeres
With hoysed head, doth checke the loftie skies,
And sets vp sayle, and sterneless ship ysteares,
With winde and waue at pleasure sure it flies:
On euery side then glaunce his rolling eyes:
Yet hoarie heeres do cause him downe to drowpe,
And stealing steppes of age, shal make him stowpe.
Our healthy that doth the web of wo begin,
And pricketh forth our pampred flesh to sin,
By sickneese soakt in many maladies,
Shal turne our mirth, to mone, and howling cries.

The

The wreathed haire of perfect golden wire,
The cristal eyes, the shining Angels face
That kindles coales to set the heart on fire,
When we doe thinke to runne a royal race,
Shal sodainly begauled with disgrace,
Our goodes, our beautie, and our braue araye,
That seeme to set our heartes on hoygh for aye:
Much like the tender floure in flagrant feeldes,
Whose fugred sap sweet smelling sauour yeeldes,
Though we therein do dayly lay our lust,
By dint of death shall vanish vnto dust.

Why seeke we then this lingryng life to saue,
A hugie heape of bale and misetie:
Why loue we longer dayes on earth to craue,
Where carke, and care, and all calamitie,
Where nought we finde, but bitter toylitie:
The longer that we liue, the more we fail,
The more we fail, the greater is our thrall,
The shorter lyfe doth make the lesse account,
To lesse account the reckning soone doth mounte,
And then the reckning brought to quiet ende,
A ioyful state of better life doth lende.

Thou God therfore that rules the rolling skie,
Thou Lord that lendes the props whereon we stay,
And turnes the spheares, and tempers all on hie,
Come, come in haste, to take vs hence away:
Thy goodnesse shal we then engraue for aye,
And sing a song of endlesse thankes to thee,
That deignest so from death to set vs free:
Redeeming vs from depth of darke decay,
With foure and twentie elders shall we say,
To him be glorie, power, and prayse alone,
That with the Lambe, doth sit in loftie throne.

FINIS.

OMNIA
HABENT